

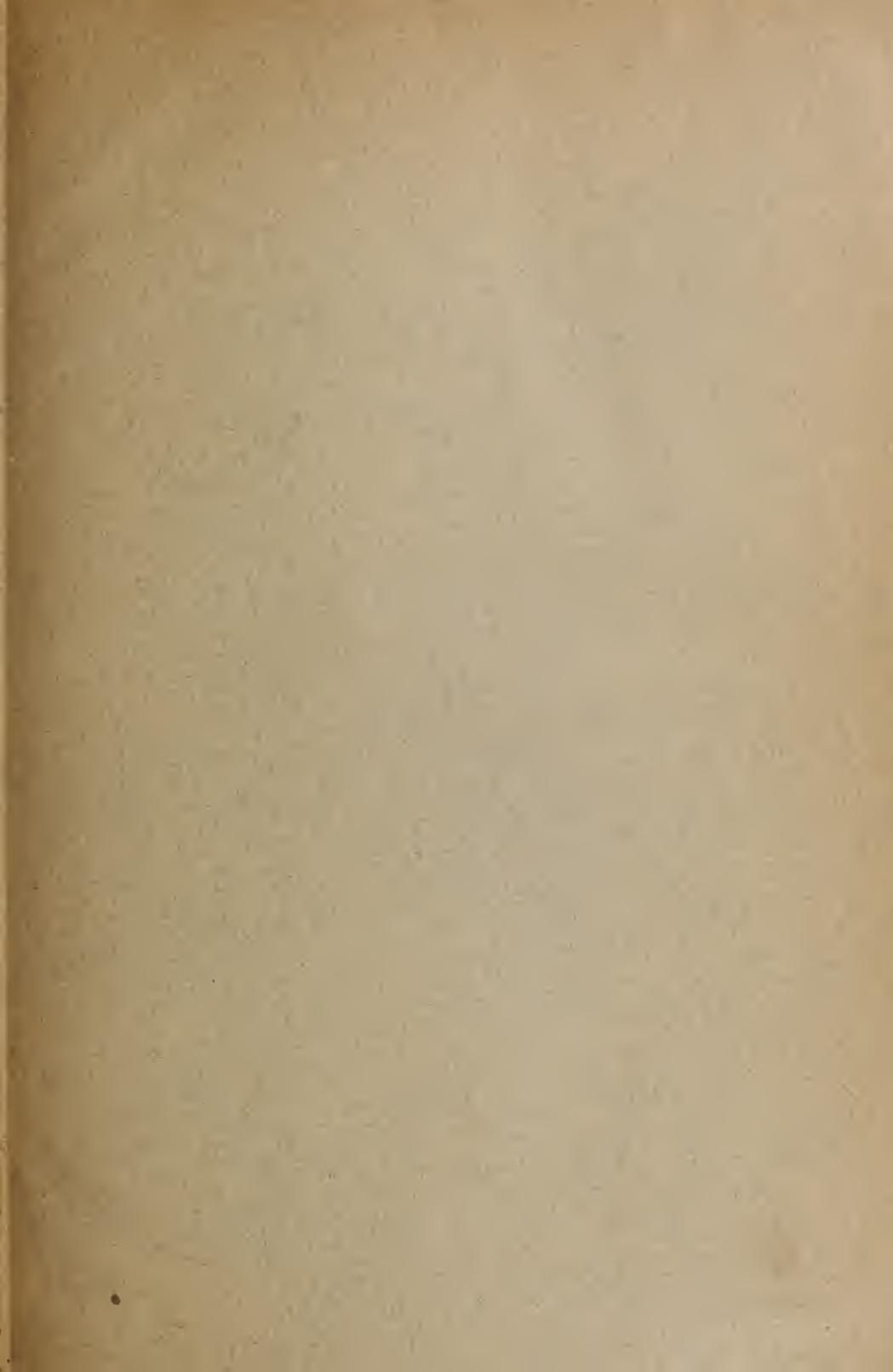


Division

Section

No.

RESERVE
STORAGE





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THE
MISSIONARY HERALD.

VOL. LXXXV.—AUGUST, 1889.—No. VIII.

FOR the first ten months of the financial year the receipts from donations were about \$4,100 less than those of the corresponding months of the preceding year. From legacies for the same period the falling off was a little over \$40,000, so that the total falling off was over \$44,000. During the last two months of the year, therefore, extra generous donations from churches and individuals are earnestly called for. If any churches have not taken that second annual offering, which has been more than once recommended by the Board as properly due to the broad foreign missionary work, now is a favorable opportunity to call for it. Many individuals, it is also hoped, will send special personal offerings. Let the year close, if possible, with receipts largely in advance of those of the preceding year. In blessings upon the work abroad, and in the offers of consecrated young men and women at home, it has been one of “the years of the right hand of the Most High.” Why should not the same be true as related to the prayers and consecrated gifts of the churches? Let us purpose that so shall it be.

A FULL mail from West Central Africa reached the Missionary Rooms July 8, bringing letters from the interior stations, from which no communications were received last month. The question of securing carriers for the interior is becoming most serious, and Mr. Sanders had gone from Benguella to see King Kwikwi on the matter. On another page will be found some account of the sickness and death of Dr. Webster. Our department of Letters from the Missions was filled before these communications were received, and they must be put over until next month. Mr. E. W. Searle, of England, has been secured to act as business agent of the mission at Benguella, and he and his wife arrived at their post not long after the death of Dr. Webster.

THE United States minister in China reports to our government that there are in China 1,022 American citizens resident within the empire, of whom 506 are entered as missionaries, though the 400 resident in Shanghai are not classified as to their occupation. The extension of the Tientsin and Tonschan railroad to Tung-cho has recently received the imperial sanction, and it is expected that notwithstanding all opposition to its construction work will be immediately begun. The journey from Tientsin to Peking can then be accomplished by rail in three hours, instead of as many days, as now.

THE *Morning Star* will not be able to leave Honolulu much before the twenty-fifth of July, having been detained on account of the difficulty of securing a competent engineer. She is to take down on her voyage Mrs. Logan, who, having made arrangements for her children in this country, has heroically determined to return to the work on Ruk, which she and her lamented husband carried on so faithfully and efficiently; and Mrs. Snelling, who was detained in this country last year on account of ill-health, will join her husband at Ruk. Mr. Walkup, who came on the *Star* this year, finding no one was ready to take his place on Kusaie, has resolved to return at once. But instead of going to Kusaie, the *Star* will leave him at the southern Gilbert Islands so that he can carry out a plan which he has long had of spending some months touring within the Gilbert group, using the native canoes in passing from one island to another. This is a new method of working among those islands and one from which much is hoped, though it will call for great courage and self-denial on the part of Mr. Walkup. The *Star* will also carry down as new recruits Rev. and Mrs. John J. Forbes, who will be located on Ponape, Mr. Forbes to labor at once in the Caroline Islands' Training School, in the absence of Mr. Rand. By the time the August missionary concert is held in our churches, the *Star* will be well on her way to Micronesia. Let the vessel and her precious cargo be remembered in prayer at that meeting.

THE death of Rev. William Arms, which occurred at Duquoin, Illinois, June 21, recalls the exploration of Patagonia which was made by Mr. Arms and Rev. Titus Coan in the year 1833-34. Mr. Arms was born at Wilmington, Vt., May 18, 1802. After graduating at Amherst College (1830) and Andover Theological Seminary (1833), he was ordained, and with Mr. Coan proceeded at once on the voyage of exploration. Finding no encouragement toward the establishment of a mission in Patagonia, the explorers returned to the United States, and Mr. Coan went to the Sandwich Islands, while Mr. Arms went under the Board, first to Sumatra and afterwards to Borneo and Singapore. He returned to this country in 1838 and was released from his connection with the Board, but always retained a deep interest in its work.

FOR many reasons there is great occasion for thanksgiving at the result of the Berlin Conference in reference to Samoan affairs. We have here another conspicuous illustration of the feasibility of settling international disputes by such conferences. Germany, while under considerable temptation to insist upon her previous claim of sovereignty in Samoa, has wisely abandoned her pretensions. The details of the treaty are, of course, not given to the public, but it is admitted on all sides that King Malietoa, who was so unjustly deposed, is to be reinstated, and that the Samoans are to be left free to manage their own affairs. The three powers, Great Britain, Germany, and the United States, however, unite in making and maintaining some regulations in regard to the importation of firearms and intoxicating liquors. It is to be hoped that this settlement will serve to check the aggressive spirit which Germany has shown in recent years in the action of her representatives among the islands of the Pacific.

JUST after our last number came from the press, reports were received from Japan of meetings held both by the Congregational and Presbyterian churches in reference to the "Plan of Union." The Kumi-ai (Congregational) churches met at Kōbe during the last week of May and gave to the matter the most serious attention for several days. The missionaries took no part in the discussions, which were conducted in good spirit though with much warmth. Various amendments were suggested to the already amended "Plan of Union." It was clear that union in some form is desired by a large majority of the Kumi-ai churches, and every effort was made to meet the views of those who were not in favor of the scheme. The result of the deliberations was that the revised plan is to be submitted to a joint convention of from fifteen to twenty-five of the representatives from the Kumi-ai and Itchi churches, which will meet in August or September. There are different opinions as to the probable outcome of the matter, but whether the union is ultimately consummated or not, it is clear that the decision is not to be affected by missionaries or missionary boards, but is in the hands of the Japanese themselves, who will do what they think best for their own churches. It behooves us all to unite with them in earnest prayer that they may be filled with the spirit of love and of wisdom, and may do that which shall be for the peace and upbuilding of the kingdom of God within their empire. It will be a sore disappointment to many both in and outside of Japan if some feasible plan of union shall not be discovered and adopted.

THE Presbyterian Board of Foreign Missions presented its report for the year at the late meeting of the General Assembly in New York. Abroad the work has been prosperous. The receipts at home were about \$50,000 less than last year, the larger portion of the falling off having been in donations. The legacy account, which threatened to show a large deficit, was suddenly relieved by the coming into the treasury of a single legacy amounting to \$78,000, only a few days before the Assembly met. The Committee of the Assembly called for a round million of dollars for the coming year for foreign work, urging that all proper means be used to secure offerings from Sunday-schools, and assigning a special month, December, for such offerings. The first Sabbath of November of this year was recommended as a day for special supplication for missions. Another significant recommendation was that the Board of Foreign Missions formulate some plan by which the churches should be induced to indicate, year by year, a certain sum to which they should severally stand pledged for the work of foreign missions. The hope is that by this method many non-contributing churches would be led to give to the cause, and also that uncertainties, inevitable where no such pledges are made, would be avoided. That the Assembly was in earnest in this recommendation appears from its action in desiring that one of the present secretaries should be assigned to the work of securing such pledges and their fulfilment. This is a novel movement and one which will be watched with much interest and hope. It may be that by this method the churches of Christ can be moved to action more befitting the grandeur of the foreign missionary work, and may supply adequately the means for entering the multitudinous doors now open.

OUR readers are more or less familiar with the plan of "simultaneous meetings" in the interests of foreign missions, first inaugurated by the Church Missionary Society in England, and subsequently adopted by the Presbyterian Synod of New Jersey. We are glad to say that arrangements are now making to secure such a "missionary week" throughout the State of Massachusetts, to begin with the twenty-ninth of September next. The plan is to hold during that week in every community, and as far as practicable in every church, one or more special missionary meetings, in which various denominations shall unite, to consider our Lord's great command "to go into all the world and preach the gospel to every creature." The object is not to collect money or to give information so much as it is to lead to a better apprehension of the duty and blessedness of coöperating with Christ in the redemption of the world. The Methodists have taken the lead in starting this movement in Massachusetts, and they ask and we trust will receive the cordial aid of all evangelical churches and pastors. Further details of the plan will be given in our next number. The meetings will not be under the charge of any society, and the responsibility of making arrangements must rest not upon the officials of missionary boards, but chiefly upon the pastors of the several churches. We hope that the constituency of the American Board will be ready to further this scheme in all possible ways. What a blessing would come to our churches and to the world if such a "missionary week" should be faithfully observed !

WE omitted last month to call attention to an interesting article by Rev. E. A. Lawrence, in *The Independent*, relating to recent utterances of Wilfried Spinner, the missionary sent to Japan by the German *Protestanten Verein*. This body is extremely radical and rationalistic in its theology, but it has within a few years undertaken missionary work in Japan. Yet in his review of the situation Herr Spinner writes in the most commendatory way of the condition of Protestant missions within the empire. What he has seen of their work has convinced him that his previous impressions were incorrect. It means a great deal when a man in his position and with his views says: "I had a time at my study-table at home when I thought that a fundamental change of the methods of missions was desirable. But now I do not hesitate to confess that I do not know how missions in Japan, in particular Protestant missions, could labor more wisely or more in accordance with their aim."

A CHINESE merchant from the interior on coming to Shanghai purchased a copy of the New Testament and went away to his home. Three months later he returned, saying that he was under the impression that the book was not complete, and that there must be another part to it. So he was shown the Old Testament, and purchasing that, he again went home. It seems that he had taken his New Testament to his neighbors and the schoolmaster, who on reading it said, "This is a good book; Confucius must have had something to do with it." And so they unstitched the book, and those who could read took each a leaf and copied it, making by this method twelve or fifteen complete copies. In this way the New Testament was introduced into the heathen schools of that district of China.

IN reference to a paragraph recently printed by us showing the number of suicides by opium in China, Dr. Osborne, formerly of the Shansi Mission, sends us a still more remarkable record. In seven months he was called to attend twenty-eight cases of opium-suicide. Of these, five were dead before they were reached, and twenty were saved. And this was not the greatest number attended in the same length of time. Dr. Osborne says he had been called to attend to as many as three such cases in one day. The foreign doctors are sometimes summoned to care for children of nursing mothers who have been overcome by the narcotic which their mothers have taken. And yet there are some people who question whether the evil that has been wrought by the introduction of opium into China is so very great!

WE learn that Cardinal Lavigerie has issued a call for a conference of those who are interested in the suppression of slavery and the slave-trade in Africa. The British and Foreign Anti-slavery Society has resolved to send a deputation to this conference. Among the topics to be discussed are "The Support of Missions," "Introduction of Legitimate Commerce," "The Prohibition of the Importation of Arms and Spirituous Liquors." It is hoped that by means of this conference public opinion throughout Europe will be roused so that the governments will unite in such pacific plans as will lead to the suppression of the trade.

AT the late meeting of the Southern Presbyterian General Assembly it was decided to remove the office of its Foreign Missionary Board from Baltimore to Nashville, Tenn., and to transfer its missions among the North American Indians from the care of the Foreign to that of the Home Missionary Board. The Assembly took action looking toward the establishment of a mission within the Congo Free State, hoping soon to send thither both white and colored missionaries.

THE far-reaching character of the medical work done in China will be seen by a fact stated by Dr. Peck, of Pang Chuang, that on a recent day when fourteen men were sitting in his waiting-room of the Dispensary, listening to preaching while waiting their turn, there were found to be representatives from *eleven* different provinces. Nothing arrests the attention or wins the regard of the Chinese like this medical work, and they come from all quarters for treatment. As a means of making this medical work effective, the scheme undertaken by the native brethren at Pao-ting-fu is noteworthy and most commendable. The Sabbath offerings of the church are devoted to meeting the expense of sending ten or twelve of the brethren, two by two, to tell the gospel story in all the region round about. They carry with them a list of the patients who have been treated at the Dispensary, and, according to Dr. Peck, a part of their business is to look up these patients in all the villages to which they go, and seek to confirm any Christian purpose that they may find in their hearts. These brethren who go out have only their expenses paid; they have no salary, and they lose their time for the temporal support of themselves or their families. There is therefore no danger of fostering any mercenary motive in them. The results of this movement will be watched with great interest.

MESSRS. FUNK AND WAGNALLS, publishers, of New York, announce that they have in preparation a new encyclopedia of missions which they promise shall be a complete book of reference in regard to the missions of the various branches of the Christian Church. The encyclopedia proposes to give the history, geography, ethnology, biography, and statistics of missions from the beginning of the Christian era to the present time, accompanied with maps and diagrams. The scheme is a vast one, and will require the best labor of many hands. Newcomb's Cyclopedias was valuable at the time of its publication, but it is now altogether out of date. The new work is in good hands, and aid is being sought from many quarters to secure accuracy and completeness. If the purpose is successfully carried out a boon will be conferred on the Christian Church of this generation.

THE Annual Report of the American Bible Society shows that the Society is doing a large work in foreign lands. Within the year no less than 434,681 Bibles, Testaments, and portions have been printed or purchased abroad, at the Society's expense. Aside from these, 75,101 copies were sent from the Bible House in New York to foreign lands, making the total foreign circulation of the year 509,782 Bibles, Testaments, or portions. The total disbursements on account of work in foreign lands amounted to \$161,521.97. This Society surely is taking a noble part in the work of carrying the gospel to the nations of the earth. Among the new translations or revisions of the year we may mention Mr. Doane's version of 1 and 2 Samuel and 1 and 2 Kings, in Ponapean. Rev. Hiram Bingham has already translated two thirds of the entire Bible into the Gilbert Island language. An edition of the New Testament in Chinese (Easy Wenli), prepared by Dr. Blodget and Bishop Burdon, is to be printed tentatively with the coöperation of the American Bible Society. A new Spanish version of the Old Testament under the care of Mr. Pratt, aided by a committee representing all the missionary societies laboring in Mexico, is well under way.

IT is said that one of the special obstacles in the way of inducing Chinese opium-smokers to reform is the impression they all have that to discontinue the use of the drug would be fatal to them. When urged to throw away his pipe a man will reply, "I dare not; if I attempt to give up my opium I shall die." Fortunately there are coming to be in many districts of China living illustrations of the fact that men need not die who abjure the use of opium.

TELEGRAMS from Zanzibar concerning Mr. Stanley have been of the most perplexing character. One dated June 12 reported him on December 2 as at the southeastern end of Victoria Nyanza. How he could be there at that date, and why he should be there at all, are points calling for explanation before this telegram can be credited. Much more credible is a later despatch from Zanzibar, June 17, saying that letters, dated Ujiji, March 10, had been received, reporting the success of Mr. Stanley's mission. Mr. Stanley and Tippu Tib had met, where it is not stated, and the latter was expecting to start for Zanzibar so as to arrive there in November. Mr. Stanley and Emin Pasha were intending to force their way through Masai-land to the east coast, at Mombasa. This last report seems reasonable, and we trust will prove correct.

It is reported that the capital required for the proposed Congo railway, to run from tide-water to Stanley Pool, has already been subscribed, and that a prominent railroad magnate of the United States has taken \$50,000 of the stock, being willing to contribute this amount to African civilization, even should there be no financial profits in the enterprise.

In May last an extraordinary service was witnessed in the great Buddhist temple at Ikegami, Japan. It seems that nearly twenty years ago the United States ship *Oneida* was sunk on the Japanese coast, and recently in the raising of the vessel the remains of many officers and sailors who were drowned were recovered. The Japanese conceived the idea, out of respect to the memories of the men thus lost, of holding a memorial service after the Buddhistic rites. They therefore made elaborate arrangements, and the ceremony is said to have been as imposing as any religious service ever witnessed by foreigners in Japan. Seventy-six priests in full canonicals took part, and there was a large attendance of natives as well as foreigners. The admiral of the American flagship, with his contingent from the United States man-of-war, was present; an address in English was given by a Japanese, Mr. Amenomori, who, it seems, was neither a Buddhist nor a Christian, but an agnostic. *The Japan Mail* says that the best parallel to this singular arrangement would be the burial of Japanese sailors, wrecked on our coast, by Americans, who should go to a Catholic church and there celebrate high mass, with a funeral oration delivered by Robert G. Ingersoll. From the address of Mr. Amenomori, in which he frankly acknowledged that he was not a Buddhist, but declared that he would seek to speak from a Buddhist's point of view, we learn that the service which was held was called a *segaki*, or, "a feast for hungry spirits." The origin of the ceremony, he said, is derived from an incident in the life of Ananda, a contemporary and disciple of Gautama. This man, being alone at one time, was told by a hungry spirit in a horrible form that he should die within three days and be numbered among the hungry spirits. Ananda asked how he could escape such a horrible condition, and the spirit replied, "If thou givest freely one measure of food and drink to each one of the hungry spirits, which are as numerous as the myriads of sands of the Ganges, and to each one of the milliards of Brahmans, and if thou doest homage to Buddha, the priests, and the law, on my behalf, thou wilt escape from the impending pain and I also shall be born in heaven." The impossibility of accomplishing this task overwhelmed Ananda and he went to his master, Gautama, to see what could be done. He was told that there was a way to feed this multitude. "I shall teach thee a sutran. If thou offerest some drink and food and repeatest this sutran there shall be given to each spirit and Brahman seven measures sevenfold of the drink and food." By this simple method he succeeded in pacifying the hungry spirits and thus obtained his own release. Such is the story. And with such a fable as this the modern Japanese Buddhists sought to provide for the dead American sailors who were drowned near their shores. The kindly spirit which led to the act is certainly to be recognized. That they could believe that in this way the souls of the departed were to be relieved is certainly astonishing.

DR. A. H. WEBSTER, OF WEST CENTRAL AFRICA.

THE announcement was made in our last issue of the tidings received by telegraph, from Benguella, of the death of this beloved physician. Letters reached the Missionary Rooms, July 8, giving a few particulars of his sickness and death.



It seems that on Sunday, April 28, Dr. Webster was taken sick, and on the next day the Portuguese physician at Benguella pronounced the disease to be bilious fever. He anticipated that in a few days there would be perfect recovery. The fever, however, continued with occasional alleviations, and on Saturday morning, May 4, Dr. Webster seemed better, but in the afternoon, though suffering much, he was able to direct as to what should be done in his case. Neither he nor those about him had then any apprehensions that the end was near, but to the surprise and grief of all he passed away during the evening. At the time of his death, Mr. Sanders had gone from Benguella to

the interior for the purpose of securing carriers, and so Mrs. Webster and Mrs. Sanders were alone with the doctor. Every attention, however, was rendered by Mr. Lüning, of the Dutch House, but it was an added trial that no male member of the mission was present.

Dr. Webster was born in Canton, Penn., September 21, 1858, and united with the Methodist Episcopal Church, Burlington, Penn., in 1872. He studied medicine in Chicago, Ill., graduating from both the Homeopathic College and the Rush Medical College. He was married to Miss Marion Murchie, February 8, 1887, and sailed with his wife for Africa March 26, 1887. Two short years of missionary service were all that were given him. He died at Benguella, May 4, 1889. In one of his letters, offering himself as a missionary, Dr. Webster said: "If the Lord will only make my duty plain and clear to go to Africa, my heart will answer with a glad bound, 'Lord, here am I, send me.' With Christ's grace, I trust to be able to make the coming years such in labors and fruits that some triumphs shall be added to his cross, some glory to his name." After he reached Africa his letters abounded in utterances showing his deep devotion to his work. On reaching Bailundu, August 3, 1887, he wrote: "Here we are, where our hearts have so long desired to be, and our prayer is, Lord use us for thy glory." A few months later, in speaking of their surroundings, he wrote: "As to ourselves, we could ask for nothing better. We think the climate is per-

factly delightful. We are not discouraged nor cast down, but feel all joy and peace, and glad that it is our privilege to spend and be spent for the cause which we love better than we love our lives." On two or three occasions, during his stay in Africa, Dr. Webster had been sick, once quite seriously, but he could write: "To be thrown more upon His care, or rather to be separated from the loving ministration of friends, is only to feel greater security, and heaven comes nearer to earth."

In April last, Dr. and Mrs. Webster came from Bailundu, which was their station, to Benguella, where his medical services were needed, so that he was absent from his home when death came.

On account of the absence of Mr. Sanders from his station, and the fact that other members of the mission were in the interior, no word has been received from any of them concerning the sorrowful event which has deprived them of their dearly loved physician. Mrs. Sanders writes from Benguella, concerning Dr. Webster: "He was greatly loved both by natives and missionaries. I am sure no other man in the mission had won the love of all as he had." Under this deeply mysterious Providence which has taken this devoted and faithful laborer from the service in which he was so much needed, we can only bow before the sovereign will of God and commend to his keeping the lonely widow and his bereaved associates, and also the natives of Central Africa, for whom he gave his life.

A BUDDHIST AND A CHRISTIAN EVANGELIST IN OKAYAMA.

BY REV. JAMES H. PETTEE, OF OKAYAMA.

COLONEL H. S. OLcott and Secretary L. D. Wishard have both visited Okayama during the past ten days—the American Buddhist and the American Young Men's Christian Association College evangelist. Ten thousand tickets were sold at three *sen* (cents) apiece for the meetings of Colonel Olcott, and seven thousand tickets given away for the meetings of Mr. Wishard. The former spoke twice in the largest temple in the city to an audience of four thousand; the latter four times, in our largest theatre, to from fourteen hundred to seventeen hundred people, besides five addresses in the church and one at the Girls' School.

The carriage of the governor was placed at the disposal of the former, the city decorated in honor of his coming, and all the *élite* of the town, official and Buddhistic, waited upon him. Eight missionaries and a small but earnest band of Japanese Christians welcomed Mr. Wishard, invited their friends to hear him, and bade him godspeed as he left. A large number of students attended both series of meetings, and caused some disturbance by expressions of disapproval, especially at the first meeting of Colonel Olcott. At the second Wishard meeting, a Buddhist priest in a dark corner of the gallery began to be noisy, when two of our quick-witted Young Men's Christian Association students secured a lamp and hung it near him so as to reveal all his actions. He squirmed and tried to change his seat, but could not on account of the crowd, and so accepted the inevitable and settled down to quietness.

The results may be summed up thus:—

The American *Dai Butsu* created the greater sensation and by far the greater disappointment. Priests of two leading sects long at enmity had united for the occasion, Pilate and Herod like, but one side privately sold thousands of spurious tickets as a speculation, and the war is on once more, priestly stock being at a lower figure than ever. The spectacular exhibition which included a long line of eating-stands, lottery shows, and monkey performances, leading to the temple, probably made some impression on the ignorant in favor of Buddhism. This will be followed up by hundreds of priests, who by misquoting Olcott will deceive many, but the lectures themselves, as a whole, fell perfectly flat on the educated part of his audience. Priests themselves are the most disappointed class in the city.

Mr. Wishard's first address, on "What the Students of the West think of Christianity," pleased his audience least of any in the course, partly because it followed the Olcott meetings so soon, but mainly because these students, unlike Americans, care less for opinions than they do for arguments. As one young man expressed it, "It makes little difference to me whether the rest of the world believes in Christianity or not. If I am convinced of its reasonableness I accept it, whatever others do." The address on "Jesus and Socrates" was the most popular of the course and created a profound impression.

Interest in the meetings steadily increased, and at the last of the series, which was held in the church, nearly the whole audience rose either as Christians or those who proposed to diligently investigate the religion of Christ. There was no excitement except among the pupils at the Girls' School, most of whom were deeply affected. But Christians have been stirred to new activity and inquirers are plentiful. Free-thinking students characterize the two men thus: "Mr. Olcott is an adventurer, Mr. Wishard is sincere and very much in earnest; Mr. Olcott said very little about Buddhism and very much about himself, while Mr. Wishard said little about himself and very much about Christianity."

The one fact that the former cost the city at least three hundred dollars, while the latter paid his own bills or they were paid for him from America, was a powerful sermon on the text "Freely ye have received." Church members specially admire Mr. Wishard's knowledge of the Bible and depth of Christian feeling. A local newspaper even admitted that the meetings were very impressive.

We feel that Christianity has received a strong, healthy impetus in the city, and that Mr. Wishard's coming was providentially timely and is sure to produce large results. In behalf of this city and province we thank the Young Men's Christian Association of America for sending him and his wife to us if only for four days. He has visited, or will visit, some fifteen leading cities of Japan, and plans to hold a summer school for Bible study the first of July at Kyōto.

Colonel Olcott returns to India the last of this month. He will have spoken some eighty times on Agriculture, Temperance, Buddhism, and Free Religion. His objections to Christianity are of the most superficial sort, namely: the creation of the material universe, Old Testament miracles, and the doctrine of original sin. He never once alluded to Jesus Christ in public while in Okayama.

The wide interest shown in these popular addresses gives an opportunity of saying, what I have long felt, that an occasional visit from the leaders of Christian movements in the West would be one of the greatest possible aids to missionary work in Japan. The time has come in this land for that kind of service. Missionary boards might properly unite in support of such a special worker for a year at a time among this wideawake people. Send us some one or more of your leading evangelists, and large returns would be received for the outlay.

A NOTABLE CONVERSION IN INDIA.

OUR readers will remember the case of Anandibai Joshee, the Hindu lady of high caste who came from India to this country for the study of medicine, taking the degree of M.D. at Philadelphia, and afterward returning to Poona, India, where she died quite suddenly. While in the United States she was accompanied by her husband, and both of them made many addresses indicating their continued adherence to the Brahman faith and no little hostility to Christianity. Recently the husband, Mr. Gopal Joshee, who is spoken of as a highly educated Brahman, has announced his conversion to Christ, and has given good evidence of the genuineness of the transformation. In some correspondence with Rev. Mr. Harding, of Sholapur, Mr. Joshee gave his reasons for selecting the Rev. James Taylor, of the Society for the Propagation of the Gospel mission at Ahmednagar, as the person to baptize him. In this letter he said: "It is immaterial who baptizes me. But I have an amend to make. I have not been an admirer of Christ and his disciples. I have spoken hard things against Christianity and the missionaries in general. I have vilified them to the bitterest point possible. Mr. James Taylor was the missionary alluded to in all my lectures in America against Christianity. And is it not right for me to receive baptism at the hands of one whom I have vilified? I have had nothing to do with him for the last twenty-three years. We were cut asunder, as it were, but when it occurred to me that I should confess Christ publicly, I thought I should ask Mr. Taylor to perform the ceremony."

That Mr. Joshee does not intend to be a silent professor of the Christian faith is shown by a recent communication he has sent to a Hindu paper, the *Poona Vaibhav*. A translation of this letter has been forwarded us by Mr. Harding, and we are sure it will interest our readers, as showing the character and views of this recent convert from Brahmanism: —

"I saw some days ago in your excellent paper an account of the conversion of a Brahman youth, and you assigned his poverty as the reason for his becoming a Christian. I suppose you will acknowledge, according to your own testimony, that our people, especially the Brahmins, are led astray by the study of English. To get up in the morning and not perform ablutions, to sit and talk a foreign language, to eat meat and drink liquor, to become a deist and revile the Hindu religion — I do not think you regard such as Hindus. I consider that they have all changed their religion, and I do not know in what category you would place

those who, having given up their own religion, and without embracing another, are living irreligious lives. Our children, great and small, come into this irreligious society, and poverty is the cause of this. Then why should you dislike it that one youth has left this ungodly company and gone to another religion?

"The reason for my writing is that I too, like this youth, desire speedily to change my religion and go to the fold of the Christians. And the reason of this is my people are becoming more and more irreligious day by day. I cannot live according to my religion, and I have no desire to ; and even were there a desire, I have no confidence in my religion. I don't understand the Hindu religion, and I find no one who does understand it. Therefore it will be well if some one will tell me before I become a Christian what the main doctrines of Hinduism are. There are four castes in the Hindu religion. This I do not assent to. All men are one. Keep up these distinctions at home if you wish. But I do not regard *that* as a divine religion that allows the Brahman to go into the house of God, and forbids the Mahar to go. All are born sinful. All except the infidels hold this opinion. Different religions have different methods of washing away sin.

"According to the Hindu religion, a man must spend his whole life in wearisome labors to get rid of sin ; and after all he don't know in what state his future birth will find him. For this reason the Hindus have lost ambition and are brought down to the dust. The method of washing away sin in the Christian religion is rational. It is not necessary to kill the body. There is no need of austerities. Bathing is for cleanliness. The way of eternal happiness is the same for all, and there is one worship for all. The Mahar is nowhere forbidden to read the Veda. Do not get angry, and do not give some idle answer to create a laugh. Now or at some future time this matter is to be investigated."

ARE THE OBSTACLES TO THE WORLD'S CONVERSION INSURMOUNTABLE?

BY REV. HERMAN N. BARNUM, D.D., OF HARPOOT, TURKEY.

THE hindrances to the world's conversion seem so formidable to most persons as to make the triumph of the Redeemer's kingdom in the near future appear to be an impossibility. To your missionaries who are face to face with these obstacles and see them in detail, they doubtless appear a hundredfold greater than to the dwellers at home. The spies who explored the Promised Land, and found that in the presence of the walled cities and the sons of Anak they themselves were but grasshoppers, had a juster view of the formidable undertaking of subduing the land than the tribes who had just crossed the Red Sea. They, however, made one grand mistake. They strangely forgot Him who had led them by the pillar of cloud and the pillar of fire, and left him out of the account.

Now, what report do the missionary spies bring? They find men everywhere in voluntary slavery to systems of superstition which have their stronghold in the depraved nature ; systems which are antagonistic to the gospel, but which carry

with them the weight of the authority of their ancestors for hundreds and thousands of years. They find superstition confirmed by ignorance, and that ignorance and superstition have so far degraded men that they are satisfied with their condition and desire nothing better. They find this degradation especially apparent in the home, where society has its root, and that it has reduced woman to the position of a serf. They find the world, that part of it, at least, to which they have devoted themselves, lying in sin and wickedness—dead in trespasses and sins.

When the missionary, standing a stranger and alone in the presence of hundreds of thousands differing from him in race and language, sees one dead level of bigotry and prejudice, would it be surprising if the attempt to redeem them to a religion which they despise, and to a civilization which they do not desire, should seem to him, at times, audacious? But he remembers that he did not go of himself; he was *sent*, and sent by the command of Him who said, "All power is given unto me, *therefore go*;" that this is the enterprise of one who is in no nervous haste, but who never fails; and he is also encouraged by the success of the apostles and early missionaries who encountered obstacles which, in the comparison, were practically infinite. These early laborers had, it is true, the gift of tongues and of inspiration, and the power of working miracles, but even in these respects we have the advantage, for God's revelation is complete, and we have a clearer, broader understanding of it than even those had who spoke by inspiration; it is more fully attested than when its declaration was accompanied by miracles, while the Bible is translated into the leading languages of the world, and the facilities for learning languages are such that missionaries can generally acquire them as fast as they can use them to advantage.

The early missionary work began in what is now the Turkish Empire. It is there the cross was erected and there the gospel won its first triumphs. May it not help us to a more intelligent faith in the final triumph of Christianity in the same region and everywhere else, to note some of the comparisons and contrasts between the missionary work in Turkey and that of the first century?

The attitude of the Turkish government is essentially that which the Roman government maintained—it has been indifferent, it is becoming hostile. The first converts were from the Jews, as they now are from nominal Christians; but Judaism was far more bitter and uncompromising in its hostility than are the Oriental churches, because these churches bear the name of him whom the Jews put to death, and they acknowledge the same gospel as we, although they do not understand it. The apostles had little experience, little knowledge, no precedents to guide them, little social standing, and little influence. There were only a few copies of the Old Testament in existence. It is doubtful if all the apostles, even, possessed a copy. The New Testament existed only in scattered fragments. Believers were few. Even after Pentecost there could have been only a few thousand. They labored under the disadvantage of espousing a seemingly lost cause. Their leader had been put to death by a mode the most ignominious known, and which brought reproach upon the cause; and him they not only claimed as the founder of their religion, but as their supreme hope.

This was to the Jews a stumbling-block and to the Greeks foolishness, and called forth the opposition of both.

There was not an open door anywhere, yet they were commanded to go into all the world and preach this despised gospel to every creature. This command, "Go ye," was to them of the greatest urgency. They knew that Christianity was not a doctrine, but a life; that it possesses divine power. They knew that in proportion to their fidelity God would coöperate with them by his providences and by his Spirit, and so they went forward and succeeded, till in less than three hundred years Christianity became the most influential power in the world, and until their very success became a snare to the Church.

In the place of the twelve ordained apostles, the American Board has in Asiatic Turkey about forty-five ordained missionaries, and nearly twice as many missionary ladies, who are quite as effective as men. There are 750 native laborers, most of them educated, set apart to this work, or nearly 900 laborers, American and native. If we add the thirty-four missionaries and the 170 native laborers of the Presbyterian Board in Syria, we have nearly 1,100 persons connected with these two societies, whose time and strength are given to the evangelization of the Turkish Empire.

When the apostles began their mission there was one church in Jerusalem. It received a great accession at Pentecost, but its members were scattered abroad, yet wherever they went they preached the Word. There are now connected with the Board more than 100 churches, with a membership of more than 9,000, and membership in Turkey means service. If we add the nineteen Presbyterian churches in Syria with their 1,500 members, we have, in the place of the one church of the early apostolic times, 120 churches, with 10,500 members. The apostles had no schools. This was one source of weakness to the early Church. Believers were, for the most part, ignorant; their children grew up in ignorance, and they had an ignorant ministry. The Board has more than 400 schools, of which about fifty are of a high grade. These schools have 18,000 pupils, of whom some 2,000 are receiving a higher education. To these must be added 120 Presbyterian schools, with 5,400 pupils. In all these schools the Bible is a textbook. In Constantinople, Smyrna, Beirût, Damascus, and other places, other societies have missionaries and schools and churches which help to swell these numbers. The early missionaries had not a single printed page. The mission presses at Constantinople and Beirût have printed nearly eight hundred millions of pages, and last year they published more than 100,000 volumes.

The apostles were persecuted, imprisoned, and treated with every indignity. While the Turkish government is manifesting an increased suspicion of evangelical Christianity and opposition to it, missionaries are respected for their intelligence, their probity, and their helpfulness in every good work, and so are native Christians. Protestant natives have secured a larger share of general confidence in their integrity than any other class, and that is one of our arguments before the government and the people. The early Christians were poor. The brethren in Turkey are perhaps poorer still, but the resources of the churches which constitute the constituency of these boards are almost beyond computation.

Communication between different countries was difficult and dangerous. Now, the ends of the earth are brought together. Then, the government which dominated the world was arrayed against Christianity. Now, the most powerful and influential governments are not only Christian, but Protestant. Kings are in some cases nursing fathers, and queens are nursing mothers, to the Church. The wealth of the world, its charities, its men of influence and renown, its intelligence, all science, art, invention, discovery, almost all of civilization belong to Christianity or are the direct outgrowth of it, and in one way or another may be used to promote its extension. Then, the truths of the Bible had not been wrought into a system. The life of the Church was imperiled almost as much by heresies from within as by heathenism from without. Now, truth has been reduced to creeds which are accepted, in substance, by all who claim to be evangelical.

So then we see that in all our circumstances and surroundings, in the abundance and variety of resources ready for our use, in the preparation for an aggressive movement all along the line, in the facility of communication with all parts of the world, in the position which Protestant Christianity now holds, the Church of to-day possesses a power for evangelizing Turkey and all the nations, which, compared with the infant Church of eighteen centuries ago, is so far beyond computation as to be practically infinite. Heathendom is dotted all over with Christian churches, thousands of which are as well fitted to leaven the masses about them as was the first church at Jerusalem. But the apostles possessed one great advantage over us—they had tarried in Jerusalem till they were endued with power.

The problem for the unevangelized everywhere—at home and abroad—is, How shall the gospel be brought to their hearts and homes; how shall they be awoken to a sense of their desperate needs; how led to Christ, who is an all-sufficient Saviour for every man? The gospel carries in itself the power of self-extension. Christ said, “The kingdom of heaven is as leaven.” The truth is lodged by the Spirit in a man’s soul. It transforms him. He himself becomes a leaven in his own home, that home leavens its neighborhood, that community organized as a church acts upon the region around and beyond itself. The kingdom of God is a growth, a development in which every subject of that kingdom is to bear his part. There are to be no drones in this hive. There are no silent partners in this concern, no non-combatants in this warfare. The original Church grew because every man felt himself called to service.

This idea of personal service,—a work for every person,—while far from securing a full recognition abroad, is more fully realized in our foreign missionary fields—at least it is so in Turkey—than in the churches at home, and this is one of the signs of promise abroad. It is not the missionary who is doing the work, although he works hard; it is not the native preacher: it is the Christian communities which have been gathered. They are doing less than they ought, less than they will when the Spirit is poured out from on high, but the process of leavening is by the communication of the transforming influence from individual to individual. In the Harpoot field thirty-one years ago there was one church with twenty-eight members. Now there are twenty-four

churches which have had a membership of 2,700. Then, education was at its very beginning. Female education was unknown, unheard of. Not one in fifty of the people in that district knew how to read. Missionary schools were few and of a very primitive character. Now, the Protestants have a good school system for both sexes, under missionary supervision, embracing seventy common schools, with 3,000 pupils, and 200 pupils in eight high schools, while there is a missionary college with both male and female departments. These churches and schools are stimulating and leavening the other communities.

What then is the present deficiency? With so many facilities for evangelizing the world, for giving the gospel to every creature, what is to hinder the speedy completion of the work? Is it not simply the lack of earnestness and of a feeling of personal responsibility on the part of Christians? We have seen progress in our fields of labor abroad; would it not have been far greater if we missionaries had been fully consecrated? There is no doubt about it. Were pastors and people everywhere thoroughly awake, were the things of eternity the chief concern, and the things of the present life held in subordination, as they ought to be with every redeemed soul, why might we not look for the dawn of the millennium before the close of the century? With the Church fully aroused would not God coöperate by the mighty outpouring of his Spirit? The unused power of the Church in this country through the personal service and influence of its members and their wealth is simply beyond all comprehension. Why should not every waste place in this land, east and west, north and south, and the slums which poison the air of our cities be speedily redeemed? Why should not the good news of salvation be so rapidly disseminated that before the dawn of another century there shall be no creature anywhere who shall not at least know that Christ has come into the world, and *why* he has come? Is it not a reproach upon the Church that for eighteen and a half centuries the command to make Christ known to all the world has rested upon it, and yet one half of the race has never yet even heard his name, and that a majority of the other half know so little that at least nine tenths of mankind may be said to be in practical ignorance of him? In the Dark Continent even rum is outrunning the gospel! Mammon, the forces of evil, and the children of this world are more fleet-footed than the children of light.

Why! as a mere act of philanthropy that would not reach beyond the present life even, we ought to be up and doing, for wretchedness and woe are filling the world with anguish, and there is not a burden or a sorrow which Christ cannot alleviate.

If we were to sum up in one word the comparisons and contrasts between the ancient and the modern missionary enterprises, should we not say that the ancient Church had few facilities for aggressive work, but that they were *in dead earnest*, and hence irresistible, while the modern Church has untold resources and almost unrestricted access to all lands, but it is hampered by selfishness, by worldliness, by indifference; that the evangelization of the world is not a *business*, the business of life, but a pastime, a something incidental? *There are no difficulties or obstacles compared to those within the Church itself;* and these are a want of

spirituality, of consecration, of a sense of responsibility and of devotion to the great work of soul-saving. The great need now, as it was when our Lord went up from Olivet, is a Pentecostal baptism. The sails are set, but the breeze which now flaps them so idly needs to freshen into a gale. The machinery is all ready, but it waits for the fire which shall make every band and wheel throb with life. Only the picket line of the Lord's countless hosts are on duty. The multitudes are asleep upon their arms, but when they shall awake and put on their strength they will be irresistible. Even the gates of hell shall not prevail against them.

Breathe thou upon us, O Breath, that we may have life, and that we may have it more abundantly !

THE TURKISH GOVERNMENT AND AMERICAN SCHOOLS.

WE have received from Constantinople the translation of an order sent by the Grand Vezier, the chief secretary of the Turkish government, to the governors-general of the different provinces, which will be of interest to the readers of the *Missionary Herald*. Heretofore local authorities have taken the liberty to interfere with mission schools, even such as were organized before there was any school-law, and have closed them because they were not authorized, even though they had conformed to the law. The importance of the new order consists in the declaration that established American schools shall not be closed for the lack of official permits ; and it requires that complaints against schools must be sent to the capital, and not be closed by local officials.

This order was procured through the friendly offices and wise management of Mr. Straus, the late United States Minister ; and it is but one of many valuable services which he has rendered. The text of the order is as follows :—

Translation of Vezirial Circular of Ramazan 16, 1306 (May 16, 1889).

“ The American Legation has made complaint that although the Programmes and the Teachers' Certificates of the American schools in the Vilayets were transmitted in accordance with the special law at the time the schools were opened, yet the official papers containing authorization have not been given, and the Teachers' Certificates have also been detained at the government offices ; and that on the occasion of investigations after eight or ten years had passed, nothing contrary to law having been observed in the schools, the schools have been closed solely on account of the absence of permits or of teachers' certificates, and further, that the reopening of such schools encounters much difficulty.

“ Although it is known that some of these schools have been closed for lawful reasons, it is not permissible for schools opened of old to be closed arbitrarily and when no circumstance or conduct contrary to law produces a necessity. Hence, hereafter, when schools newly to be opened have conformed to the special law, permits will be given to their directors by the Vilayet Government, and the certificates of the teachers after verification will be returned to them to be kept. And if there is a reason which demands the closing of schools

which have been opened of old, the matter will be reported to the Ministry of Public Instruction and the necessary steps will be taken in accordance with the answer which is received. This course will be pursued toward other foreign schools also."

Letters from the Missions.

Zulu Mission.

MR. TYLER reports that at Umsunduzi the congregations on the Sabbath are large and attentive, that the schools are in a good condition, and that there are some inquirers. To his deep regret, he finds that it will be necessary, under the physician's orders, for him to return soon to the United States. Mr. Bridgman, of Umzumbe, sends a report of the death of Umcitwa, the native Christian, who, with his wife Yona, went from his station to aid the missionaries of the London Society among the Zulu-speaking people of Matebeleland. The London missionaries at Inyati speak very highly of Umcitwa as a faithful and an earnest Christian laborer. On the Sunday before his prostration, he preached for an hour to the congregation which gathered about him, and then lay down never to rise again from his bed. The loss of such a man is great, but the record of his life and of his missionary devotion is inspiring.

Miss Day sends a hopeful report of the school at Amanzimtote: —

"In looking over the nearly sixty names on the school register, I find that twenty-two give evidence of their sincere desire to lead Christian lives. Several of these, so far as we can judge, are growing Christians, others have expressed a wish to become God's children, and there is in the school an unusual spirit of contentment and a disposition to do well."

Mr. Harris, of Ifumi, reports that at Amahlongwa there is a good staff of active workers who labor among the outside heathen as well as among the residents on the Reserve. At Ifumi the spiritual outlook, just at the present time, is not so encouraging.

European Turkey Mission.

OPPOSITION.

FROM a slip from The Missionary News, sent by Mr. Clarke, of Samokov, June 9, we take the following account of hostile movements on the part of ecclesiastics: —

"A general effort on the part of the Exarch — the ecclesiastical head of the Bulgarian Church, who lives in Constantinople that he may also care for Macedonia — is being made to prevent the progress of evangelical truth. The building of a little chapel by the three friends in Ichitman was stopped when ready for the flooring and windows, at the instigation of the Bishop of Philippopolis by the Minister of Religion, and though the friends, feeling that the act was contrary to the Constitution, have appealed to the Council of Ministers, no redress has as yet been obtained.

"Quite recently the Exarch, after having in vain sought of the missionaries statistics of their work, as if they were under his control, has sent out general orders to his subordinates to use every possible means to drive out Protestants and Catholics. A monk publishes a paper, one of whose special objects is to prevent the preaching of evangelical truth and to destroy its influence, and he finds in a graduate of Robert College one so grateful for the good he has received that he is ready to aid him by distorted and wholly untrue statements and by words tending to stir up the people to actual violence. The law requires the above paper to print an answer to whatever it publishes against any one, if such right is claimed by the injured party, and our Bulgarian friends have strongly urged that we avail ourselves of the law to answer the false statements made; but the missionaries have thought best, on the whole, to pay no special at-

tention to them. The violent words of Stephanoff in Bansko have resulted in good rather than evil, for not one of the friends has turned away, but all have been drawn closer together, and have sought by their exemplary lives to prove him false, while his conduct has so disgusted and alienated the owner of the house in which he was living that he turned him out-of-doors and himself began to attend the evangelical services."

Western Turkey Mission.

DIVRIK.

MR. ENGLISH wrote from Sivas, May 8, of a stay of eight days in the city of Divrik:—

" My time was completely taken up with devotional and business meetings, in visiting from house to house, and in receiving calls from the brethren and prominent members of the Armenian and Turkish communities. The Turkish governor himself honored me with a visit and inquired about our work in a very friendly way. I found our little church somewhat weakened from the loss by death of several of its strongest supporters and the brethren suffering in the general business depression of the city. They are, however, struggling hard not only for existence but for advancement.

" They have gained three new families during the past year. While I was there they raised the amount necessary to cancel all past indebtedness to their preacher and teacher, and pledged their contributions for the coming year, with an increase to provide for a girls' school. When we came together about the communion table, in the presence of an audience of six hundred, I baptized twenty-two children and two adults and received thirteen into church fellowship, including our deservedly popular teacher, who had formerly thought he could exert a greater influence by remaining outside the church but had found by experience the better way. Divrik is a beautiful city, with fine gardens and a good climate. Our community stands well in the estimation of the

people and has two members of the government council. The outlook for the future, when once this season of depression and scarcity is passed, seems good."

This church at Divrik asks aid for the completion of the buildings used for worship and school purposes. That they are doing their full part is seen in the fact that, though few in numbers, they have pledged £T. 25 for the purpose.

OUT-STATIONS OF MARSOVAN.

Mr. Riggs reports a tour through Vezir Keupru, Dérékeyu, Alacham, Bafra, Fatsa, and Samsoon. On approaching Vezir Keupru he was met three miles from the city by a company of the principal men, which became quite a procession before reaching the town. Two persons were received into the church on the Sabbath. In going the next day to Dérékeyu, four hours distant from Vezir Keupru, the following incident occurred:—

" At a lonely spot in the woods we met a celebrated outlaw, a Circassian robber, who goes by the name of ' Speckled Hen' from his freckled face and tawny mustache. He was a tall, rather fine-looking man, as straight as an arrow, and was very finely mounted and elaborately armed. He stopped one of my companions, with whom he was personally acquainted, and asked him who we were, where we were going, and whether we had money! After wisely weighing my friend's judicious replies, he turned and dashed on his way down the mountain, while we continued slowly on our way up into the clouds and night and storm."

Of Alacham Mr. Riggs says:—

" I found here a very different state of things from that of last summer. The government officials did not find it necessary even to ask to look at my papers, and many persons who scowled and looked askance at us then now rose to salute us politely as we passed. This is perhaps in part the result of private instructions sent from the capital to the officials in consequence of my affairs last summer, but more particularly the moral

effect of the triumphant acquittal and return of Nicolaki Agha Koozoodjakkazloo, during the winter, which was accomplished largely through the influence of the British vice-consul in Trebizond. At any rate, direct, open persecution there has ceased, and, moreover, the transfer of the names of our people to the Protestant registry, for which applications had formerly gone in vain to Bafra, Samsoon, Trebizond, and Constantinople, has now been quietly accomplished on the spot, as if it were a matter of course. The little congregation in this interesting town is as united and earnest as ever. I very much enjoyed attending two of their daily prayer-meetings, which they keep up with unintermitting zeal.

“On Saturday, in company with Nicolaki Agha, our host, and one other brother, we proceeded to Bafra, the latter brother walking the eighteen miles to Bafra through deep mud for the sake of being present at the Lord’s Supper, which was to be celebrated there the next day. When we reached a little coffee-shop that stands halfway from Alacham to Bafra, we were met by a cavalcade of our friends out on horseback to meet us, and I could not help contrasting in my own mind the *éclat* with which we rode into the streets of Bafra with the quite different style in which I was driven out of that town last July.

“On reaching Bafra we found a plenty of work to do before the Sabbath services, and it was long after midnight before we could get to rest. Five persons were candidates for admission to church membership, and all the five were received. One was the oldest and wealthiest man in the Protestant community there — a man who had led a very worldly life and had often been a stumbling-block to others. But his confessions and experience seemed to be so sincere that all agreed that it must be the wonder-working power of God’s Spirit, and it was an impressive sight to see him stand up in the midst of a motley assemblage of friends and foes and confess his simple faith in Christ and determination to live

for him. One of our theological students has been preaching there through the winter. The people are quite in earnest about securing a permanent place of worship, and are prepared to give liberally, but will need some help.

“The work in Fatsa continues to be very encouraging. The poverty of the people forced itself upon me more than ever before, and is a serious hindrance to the development of some lines of work. But the brethren continue strong in faith and hopeful amid many discouragements. The preacher seems to retain his strong hold upon his flock and to be zealous in good works. Our Sabbath services were very interesting and solemn. Five persons were united to the church on the profession of their faith, — quite promising men, — and two women also were held to be suitable candidates but were unable to be present. These people out of the depth of their poverty have assumed from the start one half of their congregational expenses, and are making a brave effort to put up a chapel which shall be more suitable to their services than the present rough, unplastered basement where they worship.”

Mr. Riggs reports that at Samsoon there is evident progress though the place is so full of worldliness and sin. There is a call for a separate church organization and a pastor, and the hope is expressed that these may be secured within a few months.

Eastern Turkey Mission.

SOUTH OF THE TAURUS.

MR. BARTON reports a tour of unusual interest, in which he was accompanied by a son of Rev. O. P. Allen, Mr. Herbert Allen, passing first through several near out-stations of Harpoot and then to the remoter parts of Koordistan.

“Our first place of work was at Maden, where is one of the richest copper-mines of this country, but being in the hands of the government, it is but little worked. Here is a large Christian population divided between Armenians and Greeks.

It is a curious fact that in all of the mining towns of this country Greeks are found, while they are hardly known in other places. The gospel work has not progressed in Maden as rapidly as in many other places. For some time they had been without a preacher. Last fall a preacher and his wife went there. There are a few church members. They rallied around their new leader. The wife opened at once a girls' school. The brethren began to make preparations for a new chapel, the old one being only a room in a house and far from adequate. In preparation for this they purchased and paid for a fine site in a central location. Upon this they now desire to erect a chapel, a school, and a house for their preacher. For two days we planned, measured, and estimated, praying oft over our work. Some of the brethren declared themselves ready to give to the extreme limit of their ability for the Lord's house. They will pay the greater part of all the expenses of building. Now there must follow a long delay before a permit to build can be secured from the government. We found thirty-five scholars in the school and only three of these were from Protestant families.

"From Maden we rode twelve hours to the large town of Choonkoosh. Only a few years ago missionaries were forbidden to remain in this town overnight. An evangelist who visited the place was ordered to 'move on' when he sat down in the street to rest, and the place upon which he sat was washed at once, so that their city be not defiled. What did *we* find? A church of 100 members, nearly 200 houses declared Protestant, an earnest, capable, and most efficient pastor, a Sabbath congregation of about 700, a Sabbath-school of 600, a day-school of nearly 200, a church that does not ask any help from the Board to pay its pastor's salary, and a warm-hearted, earnest, working people, united and enthusiastic. There is also a strong young men's society that looks after the schools and engages in religious work. The teacher of the high

school is a graduate of Euphrates College. We spent three days here, calling at the houses, examining the schools, visiting with the pastor and brethren, holding meetings, helping and being helped in every way possible. The Sabbath was a most enjoyable day with its numerous services. The pastor greatly feels the need of an assistant; it is possible he may have one ere long.

"At Chermook (Hot Springs) we found not so large a congregation, but one no less united. In some places the people allow their dues to their pastor or preacher and teacher to fall into arrears. It is our custom to ask the preachers and teachers if the people have paid them. Here we did the same. The answer was, 'We have been overpaid and are now in debt to the people.' There are four societies in the congregation: the Church Society, the Women's Society, the Young Men's Association, and the Boys' Society. These all have a definite work, but all money collected is put into a common treasury from which all bills are paid. Here too the chapel has proven inadequate to the needs of the place. The brethren have collected already nearly one half the amount necessary to erect a new chapel and school. Again, along with the faithful preacher, we planned and measured. Until midnight the brethren remained with us, discussing the needs of the work and plans for the future.

"From there, two days to the great city of Diarbekir. Here Pastor Kavm , in humility, but, we believe, in the power of the Spirit, is doing a great and good work. He is much loved, and his sermons show deep spiritual experience and intense earnestness. The Lord helps him and blesses his work."

IN KOORDISTAN.

"After a three days' visit at Diarbekir, Mr. Herbert Allen and myself set out for Farkin in the Koordistan field. We forded the Tigris in the morning and pressed on through green fields towards the east. At about noon on the second

day we came in sight of the village of Kilise. This is only about an hour from Farkin. Work was begun here by the Home Missionary Society less than three years ago. It is not a large village but is the centre of eleven other villages where there is a large population. About three years ago the *reis*, or headman, of Kilise, Movses Effendi, declared he wanted no priest in his village, but a preacher, and made application to the Home Missionary Society for a preacher, promising to pay one half of his salary. A preacher was given, and Movses Effendi made a room for him and a school was opened. Now the whole village is declared Protestant, and I believe Movses Effendi is a Christian man. He certainly appeared a humble disciple of Christ, and besides him there are many others.

"When they saw us coming over the hills, the whole village turned out to meet us. The school of twenty-seven scholars sang hymns in Koordish. The brethren flocked around us, seized our horses, kissed our hands, and each one attempted to take some of our things to carry for us. Many women were there, and they too came up shyly to kiss our hands. We were literally taken possession of. A few of them could speak Armenian. We saw men working upon a new building at one side of the town and asked what it was. They replied, 'We are building a chapel and school and preacher's house.' I was surprised, and asked how they managed to build without any assistance. The reply was, 'We cannot finish it, as it should be finished, alone, but we are determined to do what we can ourselves and the Lord will open some way for its completion. We *must* have these buildings, and we are going to have them, too.' In the evening they showed us hair ornaments, earrings, necklaces, and garments of various descriptions that had been contributed for the Lord's house. The colporter for that region showed us blistered hands produced by two or three days' cutting timber for the same. We asked to see the subscription list. It was made up of logs, donkeys, loads of stone, days'

works, sun-dried bricks, money, etc. etc. Does any one doubt that the Lord will accept and bless a house built in that way?

"In the evening we had a prayer-meeting in a room in Movses Effendi's house. As the Koordish was used, we were compelled to speak through an interpreter. After that, a large company gathered at our room. Although we were very tired we greatly enjoyed the evening. The simplicity and deep earnestness of the people were refreshing and cheering. They sang many of their Koordish hymns. The most of these are sung upon a minor key and are very affecting to them.

"The next day we went on to Farkin. This old city is filled and surrounded by magnificent ruins. Farkin is the centre of a vast population, and has for that reason been selected by the Home Missionary Society as the key to the Koordish work. It is proposed to open there a school to train teachers and workers for the many outside villages. While there we selected a site for a new chapel and school, the brethren promising to pay one fourth of all costs.

"On the Sabbath we had one continuous meeting from morning until night. Seven young men came on foot from a village ten miles away, where there is and has been no preacher. They keep up regular services there, one of them knowing how to read. They report a congregation of twenty-five to thirty each Sabbath. Our souls were refreshed that day, and those seven young men set out for home early so as to have a meeting there that night. They plead most earnestly for a preacher and teacher, promising a fair proportion of his support from the first. The preacher at Farkin is an earnest man, but he is hardly equal to the demands of the growing place and work.

"My letter is already too long. I will not go into the details of our return. I will only say that we found the city of Haini in a state of disorder, owing to the fact that the Protestant pastor had been beaten in the streets by a most

desperate Turk. This same Turk had broken some of the chapel windows and beaten and even killed several Christians. This had almost led to an issue between the Christians and Turks, for the settlement of which appeal had been made to the pasha of Diarbekir. About one hundred scholars were studying in the two schools at Haini."

Later letters from Harpoot speak of the murder of one of the Protestants by a Turk, in the streets of this same town of Haini.

Foothow Mission.

THE RELIGIOUS AWAKENING.

THE letters from this mission refer to the religious interest reported in our last number, but are brief and merely indicate that the work still continues. Since the reception of thirteen to the church at Foothow on March 31, special meetings have been maintained. Dr. Woodhull, under date of April 17, says:—

"It is something to praise God for that every night the chapel is open and an effort made to teach the way of salvation. The foreigners would not have felt that they could do it themselves, nor would they have felt that we could ask the natives to do it, but it was beautiful to see how the helper and a few native Christians planned it all themselves and are working so persistently and joyfully. We see what power is given when the hearts of believers are filled with the Holy Spirit."

Mr. Hartwell, under date of May 25, says:—

"I expect a number will come forward at the next communion, but cannot tell how many. The work thus far has been mostly confined to young men and boys who were former pupils in our day-school."

Mr. Hubbard refers to the growth among the Christians at Sharp Peak. Three were received to the Hapuo church on May 12, and the chapel is opened every evening for preaching. Of the audiences in the city, Mr. Hubbard says:—

"Some who came as spies giving in

their names as learners have, through the grace of God, become learners indeed."

The new hospital in the city was opened in the latter part of May, and Dr. Woodhull finds it to be all she had hoped.

North China Mission.

THE AWAKENING AT PAO-TING-FU.

SOME account of the beginning of special religious interest at Pao-ting-fu was given in the *Herald* for June, in a letter from Dr. Merritt. Since then the work has developed, until on some occasions crowds have attended Christian services, the numbers being so great as to be once or twice unmanageable. With those who were earnestly desiring Christian instruction there came many who were simply drawn by the presence of a crowd. On one special occasion there seemed to be danger of a riot on account of the presence of some "sons of Belial." There is call for continued preaching. Mr. Pierson wrote, March 31:—

"We have received to the church four men of unusual weight. One a farmer of sixty-nine years, one the landlord of our hospital premises, and two teachers. This completes our first hundred members, and with the breaking up of the Station Class was the occasion of an earnest address at the morning service to-day on the words, 'Pray ye therefore the Lord of the harvest,' etc. At the end of the last mission year, eleven months ago, we numbered seventy-seven. The time of accelerated results seems to have come for this station. With the seed well in for sixteen years we are hoping to see more rapid work than ever before. In addition to the several villages already reported I have to add a new one, Ma-huang-ton. Helper Wang went forty miles to visit an interested eye-patient there and returned Friday last, reporting forty to fifty listeners with three or four inquirers asking what they must do to be saved."

THE OUT-STATIONS OF PAO-TING-FU.

The great religious interest at points near to Pao-ting-fu heretofore referred

to has continued. Mr. Pierson sums up the results of a recent tour in the following words :—

“ Liu Chu holds its own. Chang-ssu-ma gives signs of a new life, in that there is more hope than ever before of the old members and the new coming together and the past being forgotten. At Wu-yihsien there is a man of rank, the head of the departmental treasury, who wants to come here next month and receive baptism. His conversion seems genuine. He promised me to begin the daily reading of Scripture in his office, with doors open to all who might drop in. How little our good friends in America can appreciate the courage which this takes. May God help him to fulfil his promise!

“ At Shen-chou City the group of five literary men, who have for more than a year been inquiring into Western science and national improvements, are making progress. After a delightful talk with them about these world-advances I called their attention to the fact that all these proved that there was one great Mind directing all and bringing good out of evil for all mankind, and that we as his creatures ought without delay to bring our hearts into conformity with his heart. To both of these thoughts they yielded so positive and hearty an assent that I can hardly doubt that the Spirit of God is moving among them.

“ At Tan-feng twilight has reigned for several years, but light seems to be dawning. Old Mrs. Chang and her daughter-in-law and her granddaughter and her two great-grandchildren have just returned to their home there. They have all been at the station here for some months and gotten great good. On Sabbath a covenant was entered into by all the Christians there, that every Sabbath they would spend a half-hour or more in conference and prayer as to how they might work for the spread of Christ’s kingdom. They also covenanted that each should have a share in the work, even the youngest child. Let our faithful friends in America pray that these and other Christians here may be quickened into new life and energy.

“ At Niu-tou tien (Bull’s Head Tavern) a family of five or six adults are faithful in daily prayer and are seeking the truth. Others about them are influenced by them while as yet none are members of the church. At Tien-ke chuang a large group of men and women have begun to pray and look for light. Before me are the names of twenty women and twenty-six men who are glad to be so recorded.

“ At Ching-liang cheng there may be sixty who are likewise praying. The Roman Catholics are trying hard to seduce them away from the truth, as it is in God’s Word, and to entangle them in cunningly devised fables and services of will-worship. As yet their efforts have only made the inquirers see more plainly that there is a vast difference between the two ways, and that the truth lies with us. A hundred or more of the people of this place have from year to year gone to a famous mountain shrine to worship idols, and to make and fulfil vows. This year only one man is found there to enter on this pilgrimage, and he seems to be going only because he cannot escape it. One who used to go every year and beat the gong and lead the procession is now an earnest follower of the meek and lowly Jesus, and his prayers and exhortations already mark him as destined to be a leader in the way of life.”

CHING-LIANG CHENG.

Of the beginning of the work in this village, which is about a dozen miles south of Pao-ting-fu, Mr. Winchester wrote, April 13 :—

“ A man who earns his livelihood by grinding wheat and selling flour, whom we shall hereafter know as brother Chai, was the means of opening up this village to us. In his visits to our compound selling flour he frequently stayed to hear the preaching, and carried away with him—for a time unconsciously perhaps—riches incomparably above the emoluments of trade. Last summer he invited our good young helper Mêng to go to his village and preach the ‘ way of Jesus ’ in his house. To this offer Mêng gladly

responded. This autumn after our return brother Chai made frequent requests for us to go down to his village, and also expressed his desire to be baptized and all his house. When we started on our tour he accompanied us as far as his village, and desired to be our host during our stay there, but as the inn afforded better opportunity for public preaching we decided to go there. Wherever we went the whole village thronged after us. One could no more look at the rocking treetops and deny the presence of the powerful wind, than to look upon those eager villagers bent on *some* important quest, and deny the presence of the mighty Spirit of God. It was my first real task of missionary work 'We were like them that dream. Then was our mouth filled with laughter and our tongue with singing. Then said they among the heathen, The Lord hath done great things for them . . . whereof we are glad.'

"Before our bedding was removed from the cart, the richest man in the village came, supported by a few others, and invited us over to his store to drink tea. When we were seated with the inevitable cup of tea in hand, looking around upon the promiscuous crowd—men, boys, and even women—who occupied every inch of standing room in the small reception-chamber where we sat, in the store beyond, and for a wide space around the door outside, I could not help seeing the resemblance to that picture in Mark 2: 2, and remarked to Mr. Pierson how easy it was, looking upon this scene, to account for Christ's presence as a teacher in the house of such an one as Simon, and also for the presence of 'the woman that was a sinner' in the house of one that despised her. I think everywhere in the Orient teachers are thus honored and the common people thus privileged. Mr. Pierson at once took that as a text and 'preached Jesus' to them. After more than an hour in that place we went back to the inn where our boy was preparing a simple meal; five P.M., and we had had nothing since seven A.M. The crowd followed and were addressed by

Mr. Pierson and helper Wang-lao, who was with us.

"As soon as we had swallowed our lunch Mr. Pierson again preached to the people outside till his throat gave out, then the helper preached until dark. After this we proceeded to the house of brother Chai to administer the rite of baptism to himself and two children. When we entered the house we found the living representatives of three generations of three families—a goodly company—gathered there, and the head of the house addressed us probably much the same as the centurion's greeting to Peter, saying, 'Now therefore are we all here present before God to hear all things that are commanded thee of God.' Mr. Pierson and the helper preached in turn; I led the singing, and several led in prayer. How their eyes glistened and their heads bent eagerly forward to catch every word that fell from the lips of the preacher. Four or five times the meeting was practically closed, but each time we were constrained to stay yet a little longer. One old man over sixty, who had heard the truth for the first time from helper Meng last summer, pleading with us to go on, saying, 'Please stay a little longer. We listened all night to helper Meng when he was here, and we want the same privilege from you. The doctrine is very good. It is truly true.' We retired just at midnight with our hearts so full of joy, thankfulness, and prayer that jealous sleep for a long time forsook us. If the outward man lost a little rest—for we had to be off again before sunrise—the inward man was renewed and refreshed with 'songs in the night.'"

Shansi Mission.

WILLING LISTENERS.

MR. THOMPSON, of Fen-chow-fu, reports that he is preaching regularly on Sundays and speaking in the chapel every afternoon. The audiences in the chapel are good, and recently he has been preaching to interested hearers in the streets. Writing from Fen-chow-fu, April 11, he says:—

"I returned last evening from a fortnight's touring in Wèn Shui region. Wèn Shui City is forty miles a little to the north of east of Fen-chow-fu. It is a small place of not more than twenty-five thousand inhabitants. The main street is about a mile long. There are no fine stores, and, with the exception of one or two good temples, there is not a building in the place that is worth looking at. At the same time it is in a healthful location, and the streets are wide and comparatively clean. While there I was constantly called a 'foreign devil.'

"Most of the business at Wèn Shui is done at fairs, of which seventy-two are held in the city and suburbs every year, besides many others that are held in the larger villages of the county. These fairs and the theatres, that are also quite common, afford excellent opportunities for preaching the gospel. The first Sunday I was in the city I went out early in the forenoon and sat down in a shady place on the sidewalk. There was a fair in the suburb near by, and for awhile the people passed to and fro without paying much attention to me; but after ten or fifteen minutes a man who was leading a mule along stopped to ask me some questions. Then others came, and presently I had as large an audience as a man could wish for. I spoke to them for an hour and a half, telling them the story of God's wonderful love. Many of them listened attentively to the end, and, from the many interesting questions asked, I was assured that my talk was well understood by not a few of those who heard it. After taking dinner at a restaurant, feeling thoroughly tired, I started for the inn, but I was soon surrounded by another large crowd and was patiently listened to for another half-hour. This time also I was asked many intelligent and interesting questions about the doctrine.

"One day when I was resting for a few minutes in a temple in one of the villages, some of the people who followed me in asked me what I thought of the images. While I was trying to tell them how helpless such things were, one of the men said:

'Yes; we placed these images here many years ago and up to the present time they have never been able to walk out-of-doors.' At another village some young gentlemen came and asked to have the doctrine explained to them. At another place I saw numbers of men enter the temple, worship the idols, and then smoke their opium, till presently the floors of the temple buildings were covered with the slumbering victims of this terrible habit. Poor creatures! How sadly their lot comments on the abused power of a Christian nation! Is it not also a sad comment on the powerlessness of heathenism!

"Some of the villages that I called at had never been visited by any foreigner. At one such, — a large, wealthy place, — as soon as I appeared on the theatre grounds the whole crowd shouted, 'A foreign devil has come! A foreign devil has come!' And the commotion became so great that it would not have surprised me in the least if I had found them expelling me by the rotten-egg method — or even something worse than that. But instead of that, as I moved about in the crowd and began to speak to them, in less than an hour the feeling toward the foreigner had apparently entirely changed. The calling ceased, some of the gentry came and bought some of the books that I had with me, and a gentleman sent an invitation to me to come to his house. During the afternoon one of the gentry asked what country I was from, and when I told him I was from the United States, he wanted to know if the United States was as large as Shansi. I visited this place again two days afterwards and was most cordially received."

From Tai-ku Mr. Price reports that the school opened by Mrs. Clapp is in a flourishing condition, having thirteen boys as pupils.

"The school has given us a good name in the city, and especially because we charge for admission. The fee is large enough to keep out those who would come for the sake of getting their food, and small enough to make it possible for

all who are really desiring the education of their children to avail themselves of the opportunity. Our work is opening up in new villages."

Japan Mission.

THE PROVINCE OF ISE.

MR. ALLCHIN wrote from Osaka May 8:—

"I returned last Monday from a ten days' trip to the province of Ise. The work there is more hopeful than ever before, as the people show a most earnest desire to hear the missionary. We had two crowded meetings in the theatre at Tsu, another in an old schoolhouse in Matsuzaka. The people are more accessible and show less dislike to attending a Christian preaching service. This was observed by me in every place I visited, and I account for it partly by the greater freedom in religious belief which the new Constitution has conferred upon the people.

"The time is ripe for a more vigorous and larger work in Ise. Ise is in Mie *ken* and almost the whole of that *ken* of one million people has been left to our mission. There are six or eight large towns, connected by good roads, of from ten thousand to sixteen thousand people each, besides a great number of places having less than ten thousand. And yet no foreign missionary has ever resided permanently in that *ken*. The members of the Osaka station, especially Mr. De Forest and Misses Colby and Gardner, have lived for short periods in Tsu, the chief town. Our mission has had that *ken* in their hands for over twelve years and the result is about 100 Christians: 30 in Tsu, 50 in Haze, 10 in Hisai, 5 in Matsuzaka, and some scattered. The Christians have awakened to the desire for a girls' school in Tsu which shall draw its scholars from the towns and villages of Mie *ken*. Their plans are modest, as they must be when a Christian school is started on the self-supporting basis. You know that our Girls' School in Osaka started with only fifteen scholars and one foreign teacher. The management of the school is to be

entirely Christian; in fact, it is to be modeled after our Osaka school. The vice-governor, whose daughter is in Kyōto Girls' School and has recently become a Christian, has promised financial aid, and others, not Christians, are enthusiastic in this matter. They have applied to us for a foreign lady teacher."

THE ISLAND OF KIUSHIU.

Mr. Orramel Gulick, of Kumamoto, reports a visit at many points of the island, some of which had not previously seen a missionary. Passing down the east coast he met those who in various towns on the way are members of the church at Takanabe. Of this place he says:—

"A company of the believers came out in true Oriental style two miles to meet us and welcome us to the city. We spent a few days with them, heard their troubles, sought to heal wounds, cheer the needy, and strengthen the faithful. The house of worship was filled on the two evenings of public preaching. This intelligent company of Christians form a bright spot in the distant province of Hiuga.

"Another stage brought us to the fine prefectural city of Miazaki. Here the loss of the pastor is alleviated by the arrival of a humble but faithful evangelist. As at Takanabe the Christian people employed the effectual method of the theatre to advertise our preaching, a method I have not before known to be used in giving notice of religious services. A crier with drum and flag and a placard traversed the city announcing the event of the evening. At the first service, we had a crowded audience of 350. Our second public preaching service was held on a very rainy evening in the house of worship, which was filled with 100 people. Besides the public services we had special meetings with the Christians.

"Our next stage brought us to Takaōka, a small city that had never been visited by a missionary and but once by our evangelist. Here for an evening service, we hired the lower rooms of a hotel. Hundreds crowded in while hun-

dreds more filled the doorway and street; perhaps 600 were within hearing. Here, as elsewhere, my sister Julia held a special meeting for the women. Thence we continued on to Miakonojo, the most southern city of importance in Hiuga, where, as on our visit last year, great numbers came out to hear the Word. At this point sister and I separated, she retracing her steps and revisiting each of the stations in the province, and returning to Kumamoto by the way we went.

"Passing through Kagoshima I rode to Kushikino and Mianojo, where Mr. Ebina's younger brother is doing a good work as an evangelist among the young men of the best families of these places. From Mianojo I passed through a mountain region hitherto unvisited and called upon some families of our Yatsushiro church who have taken up new land in the interior of Kiushiu."

Northern Mexico Mission.

ZARAGOZA.—EL VALLE.

MR. CASE reports that seven members were received to the Parral church in April, and it is expected that nine or ten will be received in July. He writes June 3:—

"In a visit to Zaragoza I was pleased to find the work progressing. No new members were received to the church, but several persons, hitherto opposed to us, are becoming interested and attend the meetings quite constantly. The attendance at the day-school has now increased to twenty, a number of the pupils being from Roman Catholic families. Miss Prescott is doing quite a remarkable work in Las Cuevas. She has already gathered a school of twenty-seven pupils, and almost every day adds one or more to the number. Nearly one half of these are from families outside of our regular congregation. As a Bible lesson and the study of an excellent Christian catechism are prominent features of each day's work, it is easy to see what an influence the school is exerting. Miss Prescott can only

remain until about August 1, and several of her brightest girls will return with her to continue their studies in the Parral school.

"The new out-station at El Valle is now pretty well established, although there has been much opposition. Strong and repeated efforts were made to eject our native helper from the house we had rented and which he had the legal right to occupy for three years, in case he so desired. He was several times summoned to appear at court, the proceedings being in every case most unjust and with the simple object of frightening him to abandon the house. But his persecutors were not acquainted with their man.

"Our helper, before his conversion, held at one time the position of judge and at another time that of mayor in Las Cuevas. He is therefore well informed as to civil law; and with his lawbooks in hand made his own defence with such clearness that his case was each time promptly decided in his favor.

"He, however, showed his Christian spirit by meeting the owner of the house after the suit was settled and agreeing voluntarily to vacate within a certain date. This he did. But although the town is not lacking in unoccupied houses, we had great difficulty in securing one at any price, notwithstanding which we have succeeded in renting and putting in comfortable shape a building which serves very well and is better located for the work than the first house. Although we have no appropriation for furnishing the chapel room, the necessity was such that we have made a table, seats, and bought lamp, etc., at a cost altogether of about \$25 (Mexican)."

East Central African Mission.

THE GOSPEL NOT DESIRED.

MR. OUSLEY, of Kambini, sends an account of the people among whom they are laboring which shows that missionary work in this part of Africa, as well as elsewhere, will call for patience and protracted toil. Just now he and his mis-

sionary associates are passing through an experience illustrating the darker side of missionary service. It is a side that should be known by friends in this country. Mr. Ousley says:—

“ After four years’ experience I am led to conclude that neither the Batswa nor the Batonga people are ready for schools. I do not think there is a single chief or sub-chief who, if asked, would tell a missionary that he did not want his people taught. But he would simply mean that he desired a school, provided the missionary would give him a present for the privilege of teaching his children. When the present was received, the chief’s apparent interest would go, unless the gift was repeated at short intervals. For example, the sub-chief where Miss Jones taught a three months’ school was so enthusiastic over the prospect of getting a present for the privilege of conducting a school at his kraal for his people, that he, for a while, seemingly compelled the children to come, and keep order after they arrived. He would go around to the different kraals and march the boys and girls to his kraal, as he said, in order that Miss Jones might teach them.

“ I refrained from writing of this somewhat remarkable case, for I felt sure that ere a letter could reach America all would be changed; and so it was. The headman began to ask Miss Jones for a small present, saying that she ought to give the children clothes for coming to school. Failing in securing what he wanted, he told me that unless he was given a present he should stop all of the children who had been attending the school.

After due consideration of the subject we decided that, rather than give up the school, it would be better to give the small present demanded, eight yards of cloth. It was not the value of the present that caused us to hesitate, but the principle upon which it was asked. The gift once received, the headman showed that he did not want the children to attend school because they had not been promised wraps and garments as a condition for their attendance. Now he says that since the children did not receive such things he does not want a school; that is, unless he is given a present and the children presented with garments or wraps.

“ I know that missionaries elsewhere speak of natives as hungering and thirsting for the word of God, but I have met none such here. They are hungering and thirsting, but not for the living God; it is for goods to buy more wives. And if playing the rôle of being a Christian will help them to attain their selfish, if not wicked, desire, they have no scruples in making such testimonies of their faith in Christ and his word as would admit them to membership in the average American church. Their prayers are often remarkable. If witness-bearing were all required of those who profess Christ, then, for a season, at least, there have been some faithful followers of Christ on each of the stations. But there is a limit to witness-bearing where there is no fruit-bearing. With almost no exceptions, when the witness-bearing has secured or failed to secure the end in view, it has been openly laid aside till it is wanted again.”

Notes from the Wide Field.

AFRICA.

THE IMPERIAL BRITISH EAST AFRICAN COMPANY.—The first general meeting of this company was held in London, June 6, and from the reports then given we gather some definite statements in regard to what the company purposes to accomplish. As yet little trading has been attempted, and it is not expected that any pecuniary profits will be realized at once, but the directors of the company are confident that in due time good returns will be secured. Mr. Mackenzie, who has been in charge on the east coast of

Africa, declares that traffic is capable of enormous development, and that it is the purpose of the company to establish itself by planting stations, first along the coast, and then toward the interior, so that the natives shall be under kindly control and be encouraged to raise those products which will stimulate trade. Mombasa will be the port, and it is affirmed that before long this place will rival Zanzibar in its commerce. The address of the president of the company shows plainly that it is expected that Mr. Stanley on returning from the interior will come to the east coast through the territory of the British company. A project has been presented for the construction of a railway, to be built in sections, Victoria Nyanza being the objective point; several caravans having already been sent out to the north and northwest, one of which will establish a station at Lake Baringo. This East African company is composed of leading commercial and philanthropic men, who have in mind what has been accomplished for British interests by trading companies in India and North America, and their hope is to open Africa to British commerce. It is proposed to increase the capital from £250,000 to £1,000,000.

THE SITUATION IN EAST AFRICA.—The Universities' Mission, in the June number of its magazine, *Central Africa*, regards affairs in East Africa as showing no sign of improvement, but rather as more critical than ever. The success of Lieutenant Wissmann in driving out Bushiri from Bagamoyo will lead, it is apprehended, to the seizure of all missionary stations in the Bondei country, by one party or the other, to be held as forts; and in regard to Nyasaland the apprehensions are grave that the Portuguese will obtain greater control on the Lake, which means the extension of both the drink traffic and the slave-trade. It is greatly to be desired that this portion of Central Africa shall not be allowed to come under the dominion of the Portuguese. On the other hand, Mr. Taylor, of Masasi, wrote the latter part of March that at that interior station they were in most friendly relations with the people and that their position was one of special security. The passing caravans cause them no anxiety, since they would not dare to molest them, for in so doing they would offend the natives, who are the fast friends of the missionaries laboring among them.

THE FRENCH MISSION ON THE ZAMBESI.—Mr. F. S. Selous, the South African traveler, in his recent expedition, visited the French mission on the Zambesi, where he found the families of Messrs. Jeanmairet and Jalla at Sesheke. He says that the mission has passed through the greatest difficulties and that their situation is far from agreeable. They are shut out from communication with the outward world, the receipt of letters depending entirely upon chance travelers or merchants. The crocodiles devour all their domestic animals. Mr. Colliard and wife, accompanied by a young Scotchman, were found at Sefula. Mr. Selous says that Mr. Colliard exercises great influence over the chief, Lewanika. This chief dresses in European garments, and has discarded intoxicating drinks, using only tea and coffee. The kindness of the missionaries is having great effect upon the people, but Mr. Selous says that the Barotse Valley is in a deplorable condition on account of the periodical inundations of the Zambesi and the fevers which result therefrom. Mr. Colliard said nothing but a sense of duty could induce a European to live in this country.

THE CONGO FREE STATE.—*L'Afrique* reports that the government of the Congo Free State has decided to make two fortified camps in the eastern section of their territory. These camps are designed to serve as a base for the establishment of secondary stations, thus securing the safety of travelers, missionaries, and commercial agents, and favoring a more complete occupation of the territory. One of these camps is to be opened on the Aruwimi. Lieutenant Vankerhoven is to have charge of this

station, with six hundred men. He will have under his command two companies of soldiers and a section of artillery, and will be provided with an armed steamer. The second camp, with like provisions, will be established upon the Sankullu, looking toward the region of the upper Lomami.

A CAPTURED SLAVE.—Mr. Bentley, of the English Baptist mission on the Congo, reports the baptism of Kayembe, a lad who was born near Kasongo, far away above Stanley Falls. Some five years ago a caravan passed near Kayembe's district, and his people lived in terror for nearly two months, part of the time in the jungle. One morning the slavers came with drums and singing. Kayembe's father, after throwing a spear at an assailant, was shot dead and his hand cut off as a trophy. Kayembe fled to the jungle, but was caught by some Nyangwe men who took him with them and went from town to town killing men and little children and catching the women. Children who tried to follow their mothers were beaten back. Finally Kayembe was taken to Stanley Falls, where he was sold to a state soldier, a Zanzibari. This man, when he was taken sick, sold him to a Hausa soldier, who, when his time was up, took him to Leopoldville, at Stanley Pool, and the lad fell into the hands of the mission as the personal boy of Mr. Biggs. After Mr. Biggs died, Kayembe manifested great grief and came under Mr. Bentley's care, and a year ago professed to have given his heart to the Saviour. He was not more than thirteen years old then, and his baptism was delayed, but both by his words and his life he has shown himself to be a Christian, and in March last he was baptized. His capture and the death of his father are a terrible memory to him, though he is full of thankfulness that he has come to learn of the Saviour. He has chosen a small town about an hour from Wathen which he regards as his field for Christian work; thither he often goes to find an audience of fifteen or twenty. This story may be considered as typical so far as it illustrates the horrors of the slave-trade in Central Africa. Would that there were more instances of the captives being brought under the influence of the gospel.

UGANDA.—*The Church Missionary Intelligencer* for June contains letters from six of the seven missionaries who are still at their posts in the interior of Equatorial Africa. They get plenty of rumors but little definite intelligence from Uganda. Mr. Mackay and Mr. Gordon have been obliged to devote much care to the band of Uganda converts who fled with them at the time of the revolution, these natives having been sick on account of the different diet from that to which they were accustomed in their native land. These missionaries express themselves as confident that the work at Uganda was founded on a rock and cannot be overthrown by whatever revolutions take place. Mr. Walker says that there were at least three hundred people at Uganda who were anxious to learn the way of life. Colonel Euan Smith, British Consul at Zanzibar, expresses the opinion that the prospects at Uganda are not very dark. He believes that it is within the bounds of possibility that the three claimants to the throne may fall out, and that Mwanga may be restored, in which case, having learned what the Mohammedans are and can do for him, he will surely attach himself to the Christian party.

PERSIA.

AMONG THE MOSLEMS.—The missionaries of the American Presbyterian Board in Persia report some significant experiences among Mussulman cities and villages. In a village near Teheran, which some years ago was noted for its fanatical spirit, Mr. Esselstyn was able to secure an opportunity to read the Scriptures and to join in prayer with the Mussulmans, who manifested great friendliness. He also reports that he had preached in a number of other Moslem villages, and in one case went into

their prayer-house, where he read the Bible and talked to the people about spiritual things. Mr. Watson, of Hamadan, reports an awakening among the Moslem leaders in regard to Christian doctrine, invitations having been given by the chief mullahs to a friendly discussion. These discussions have gone on at every good opportunity, and though Mr. Watson reports that these Mussulmans, like the Pharisees, seem familiar with the Scriptures only to controvert them, there is yet hope that the leaven of the truth will work in their hearts.

INDIA.

THE SYRIAN CHRISTIANS.—Dr. Lindsay, of the Free Church of Scotland, is now visiting the missions of that church in India, and he gives in *The Free Church Monthly* an account of the Syrian Christians who dwell chiefly in Travancore. One authority states that there are about 100,000 of these Syrian Christians. Dr. Lindsay regards them as probable descendants of the Nestorian Christians who were banished from the empire by Theodosius. The Church Missionary Society of England has labored among them, and oftentimes with promise of much success, but while there has been a reforming party among them, the majority hold very rigidly to some of their ancient tenets. Dr. Lindsay now reports that the reform party, which is headed by the Bishop Mar Athanasius, has endeavored not to secede from the ancient church, but to secure an evangelical reformation within it. The chief points they insist upon are: The repudiation of prayers to the Virgin or saints and for the dead; and of the doctrines of transubstantiation and the mass, and of compulsory fasting. They protest also against various superstitious rites, such as kneeling before the cross, the lighting of candles for forty days at the graves of the dead, and the offering of sweetmeats at the temples. They demand that worship shall be in the vernacular, and that the old Syrian liturgy be translated into Malayalam. They desire to be associated with other Christians and especially with evangelical Protestants. This reform party is engaged in a protracted lawsuit with the unreformed section for certain property belonging to the church, the courts hitherto in their decisions having favored the old party. The reformers are anticipating defeat in their suit, but are building churches and are resolute in their purpose to maintain evangelical Christianity. It seems that the impulse that led to this reformation is due to the work of the Church Missionary Society and to the Christian College at Madras. Mar Athanasius, the present leader, was a student in the Madras College.

JESUITISM AND THE BIBLE.—A writer in *The Bombay Guardian* upon the so-called success of Jesuit missions in India shows that it is altogether a mistake to assert that Protestant missions have not prospered as have those of the Jesuits. The latter entered India about 350 years ago, and their educational institutions are numerous and ably manned, but their adherents, who are now estimated at about 1,000,000, have not increased at anything like the ratio seen in Protestant missions. For instance, in the decade from 1862 to 1872 the Roman Catholics increased twelve per cent. against fifty-one per cent. among the Protestants. The Jesuits do not preach to the heathen, one of them saying, "That is not my work, which is to look after my people, not the heathen." But the chief point of difference between the methods of the Jesuits and Protestants is in regard to the Scriptures, concerning which this writer in *The Bombay Guardian* says: "For 350 years the Jesuits have had a succession of learned men in India, yet they have never translated the Scriptures in whole or part, so far as we know, into any of its many languages. That is *not* a Jesuit method. Their only attempt in that way was to publish, in 1864, an emasculated edition of the North India Bible Society's Roman Urdu New Testament, to prevent their adherents from reading the true version. The people fear to take our Gospels, lest the priest should

punish them for it; the priest's defence is that they are too ignorant to understand the Scriptures; he might truthfully add that it was not a Jesuit method to enlighten them. On the other hand, the Protestant missions have, in ninety years, translated the Scriptures, in whole or part, into over forty Indian languages and dialects, including the Gondi. By the one method, the Indian peoples can read the Word of God for themselves in their own tongues; by the Jesuit method, they have been and are deprived of it as rigorously as the Sudras are of their sacred books by the Brahmans."

CHINA.

"OLD WANG."—Rev. Mr. Ross, the missionary of the Scotch Presbyterian church in Manchuria, has written a little volume concerning "Old Wang," the first Chinaman he baptized, whom he regards as the founder of Protestant Christianity in Manchuria. When in his heathen state Wang was a desperate opium-smoker, and only after a terrible conflict did the Lord give him the victory over his appetite. "Again and again did he break off the habit, only to be again and again, by unutterable misery, driven back into it. At length, after three days and nights on his knees in prayer to the God of mercy for strength, and in suffering as of a nervous man whose heartstrings are being drawn out, he secured the victory. The horrible craving began from that day to decrease. But the battle was of so sore a nature that, as he often declared, he would never have been able to overcome except on his knees. Before the year was out he was a professing Christian." Wang became the first of the native converts who began to teach and preach the truths of the gospel. As a result of these labors on his part Mr. Ross affirms that 800 people have come out from heathenism and received baptism.

Miscellany.

BIBLIOGRAPHICAL.

Stepping Heavenward. By Mrs. E. Prentiss, author of "The Susy Books," etc. New and popular edition, with illustrations. 8vo, paper covers, 25 cents. Sent by mail on receipt of price in postage stamps. New York: Anson D. F. Randolph & Co.

Within the twenty years since this work of Mrs. Prentiss was first published in *The Advance*, 85,000 copies have been sold in this country, not to speak of the thousands in England, and in French, German, Swedish, and Norwegian translations. Its popularity has been richly deserved, and we are glad to see that it is printed in such a cheap form, ensuring a still wider circulation.

Current Discussions in Theology. By the Professors of Chicago Theological Seminary. Vol. VI. Boston and Chicago: Congregational Sunday-School and Publishing Society. 1889. Pp. 473. \$1.50.

We know of nothing which can give a busy pastor or an intelligent layman a

better insight into the varied theological currents of the present day than these résumés prepared annually by the professors in the Chicago Theological Seminary. These discussions are both scholarly and practical. They treat of men and of books and of opinions now prominently before the theological world. To the earnest Christian student, the volume will prove most stimulating and instructive.

Christian Progress in China. Gleanings from the Writings and Speeches of Many Workers. By Arnold Foster, B.A. London: Religious Tract Society, 56 Paternoster Row. 1889.

This volume of 255 pages by Mr. Foster, of Hankow, the well-known missionary of the London Society, consists mainly of quotations from a large number of missionaries and others who have resided in China, who in books and magazines or in public addresses have

spoken concerning the missionary work in the empire. There are chapters on the Bible and Church life in China, on the methods and results of missionary work, such as preaching, education, medical missions, and work among women. The selections seem to be well made and the book abounds in interesting incidents illustrating the power of the gospel upon the Chinese.

The Mossback Correspondence. By Francis E. Clark. Boston: D. Lothrop Company.

The editor of *The Golden Rule* has here collected in a single volume of 194 pages a series of "Open Letters" which have appeared in this journal addressed to a variety of persons, young and old, whose foibles need to be corrected. Mr. Mossback is always kindly, but he is frank, and he has a happy way of reprobating various peccadilloes which are not usually noticed by the pulpit or by the press.

In the Far East. Letters from Geraldine Guinness. From the Mediterranean to the Po-Yang Lake, China. New York and Chicago: F. H. Revell. Price, \$1.

This dainty little book, beautifully printed and richly illustrated, is made up of the first home letters of a young English lady, daughter of Rev. Dr. and Mrs. H. Grattan Guinness, who sailed for China in January, 1888.

Dr. and Mrs. Guinness are widely known as the founders and directors of the East London Institute for Home and Foreign Missions, a training school which has sent out in the sixteen years of its existence more than five hundred missionaries to foreign lands and into the home field. The founders have proved their devotion not only by the great work of this remarkable institution but by gladly giving their own daughter to labor "in the regions beyond." She had given them nothing but joy all her days, they said, but never joy so great as on the day when she went on her great commission, to fulfil the Saviour's last command.

These letters cover the first six months of Miss Guinness' experience in China,

during which she left the large towns and lived in the family of a Chinese farmer, desiring to learn not only the language of books but that spoken by the common people. Her wheelbarrow journeys, accompanied by another English lady and a young Chinese Christian lad, are most graphically narrated, and the story is enlivened by her growing joy and faith, in the midst of great distress over the heathenism around her. The kindness of the people, the attractions they had for her loving eyes, their apparently ready and glad reception of the gospel message, are vividly set forth. Any one may make himself at home in China by reading this book. It will prove a capital gift for any young friend and a moving appeal for more earnest devotion of heart and soul, of money and men, to the missionary cause.

Popular Objections to Foreign Missions Considered and Answered; being a reply to recent criticism by Canon Taylor and others. By Rev. Edward Storror, Brighton, England. London: John Snow & Co. Price, Sixpence.

We have been much impressed by the value of this pamphlet of sixty-four pages. In eight chapters it treats of as many different objections which are popularly urged against missions to the heathen. Mr. Storror writes with great clearness and force. His pamphlet, while not lumbered with many statistics yet marshals the figures in an impressive way. We wish that these pages could be read by all who are indifferent to the claims of the foreign missionary work.

BOOKS RECEIVED.

Life and Work of Eli and Sybil Jones. By Rufus M. Jones. Philadelphia: Porter & Coates.

The Student's Series of English Classics, published by Leach, Shewell, & Sanborn, Boston and New York, includes the following daintily printed volumes, edited by members of the faculty of Wellesley College:—

Macaulay's Essay on Lord Clive. Edited by Vida D. Scudder, Wellesley College.

Coleridge's Ancient Mariner. Edited by Katherine Lee Bates, Wellesley College.

Webster's First Bunker Hill Oration. Edited by Louise Manning Hodgkins, Wellesley College.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the *Morning Star*, now sailing for Micronesia: that the vessel and those she carries may be kept in safety during the voyage; that the officers and crew may be true helpers in the missionary work; that those who are returning to service on the islands, and those who are going thither for the first time, may be upheld by Him who can make their work effectual; and that "the multitude of the isles" may be made glad by receiving the Word of God.

DEPARTURES.

June 29. From Boston, Rev. H. D. Goodenough and wife, returning to the Zulu Mission.

ARRIVALS IN THE UNITED STATES.

June 16. At Boston, Miss Laura B. Chamberlin, of the Western Turkey Mission.

June 18. At New York, Mrs. A. T. Wilder and Miss Annie McMahon, of the Zulu Mission.

July 14. At New York, Rev. Royal M. Cole and wife, of Bitlis, Eastern Turkey; and Rev. J. W. Seelye, of Constantinople.

June —. At San Francisco, Mrs. Celia F. Peck and Miss Lizzie B. Pierson, of North China.

July 15.—At Boston, Mrs. E. R. Montgomery and Mrs. Laura Tucker, of Central Turkey Mission; also, Miss Fannie E. Burrage, of the Western Turkey Mission.

ARRIVALS AT STATIONS.

May 3. At Honolulu, Rev. W. D. Westervelt and wife.

May 23. At Durban, South Africa, Miss Martha E. Price.

DEATHS.

May 4. At Benguella, West Africa, Ardell H. Webster, M.D. (See page 314.)

June 21. At Duquoin, Ill., Rev. William Arms, a missionary of the American Board from 1833 to 1838. (See page 308.)

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Notable conversion in India. (Page 317.)
2. Religious awakenings in North China. (Page 329.)
3. The Wen Shui district in the Province of Shansi. (Page 332.)
4. The dark side in Africa. (Page 334.)
5. Out-stations of Marsovan. (Page 325.)
6. Towns south of the Taurus, Eastern Turkey. (Page 326.)
7. In Koordistan. (Page 327.)
8. Two out-stations in Northern Mexico. (Page 334.)
9. Items from Japan. (Page 333.)
10. A village school and church in India. (Page 345.)

Donations Received in June.

MAINE.

Cumberland county.	
Brunswick, A member of 1st parish ch., extra,	47 00
Kennebec county.	
Augusta, Joe Spalding, to const. Rev. GEORGE B. SPALDING, H. M.	50 00
Lincoln and Sagadahoc counties.	
Bath, A friend, avails of 21 shares R.R. stock,	1,695 10
Union Conf. of Ch's.	
South Bridgton, Cong. ch. and so.	35 00
Waldo county.	
Camden, Elm-st. Cong. ch.	10 68
York county.	
Eliot, Cong. ch. and so.	3 57
	1,841 35

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.	
Keene, "S."	10 00

Grafton county.	
Campton, Cong. ch. and so.	17 51
Haverhill, Cong. ch. and so.	27 25
Lisbon, 1st Cong. ch. and so.	6 55
Hillsboro co. Conf. of Ch's. George Swain, Tr.	—51 31
Amherst, E. D. Boylston, with other dona., to const. Rev. A. FOLGER, C. J. JACKSON, and W. B. ROTCH, H. M.	
Goffstown, Samuel Kidder,	100 00
Mason, Cong. ch. and so.	10 00
Pelham, Cong. ch. and so.	6 00
Merrimack county Aux. Society.	5 00—121 00
Canterbury, Miss. Circle, for Constantinople Home,	20 00
Henniker, Cong. ch. and so.	62 00
Wilmot, Cong. ch. and so.	12 00—94 00
Rockingham county.	
East Derry, Rev. H. M. Penniman, extra,	5 00
Portsmouth, North Cong. ch. and so.	159 49—164 49

Strafford county.			
Conway, —,	3 00		
Great Falls, 1st Cong. ch. and so.	20 00		
Lake Village, "In memoriam,"	50 00	73 00	
	513 80		
VERMONT.			
Addison county.			
Cornwall, Cong. ch. and so.	68 12		
Shoreham, Cong. ch. and so.	6 50	74 62	
Bennington county.			
Manchester, Miss E. J. Kellogg,	10 00		
Chittenden county.			
Burlington, 1st Cong. ch. and so.	192 44		
Williston, Cong. ch. and so.	6 85	199 29	
Orange county.			
Newbury, 1st Cong. ch. and so.	12 00		
Washington county Aux. Soc. G. W. Scott, Tr.	56 80		
Montpelier, Bethany Cong. ch.			
Windham county.			
Brattleboro, Central Cong. ch., 19.63; "H," 15,	34 63		
West Brattleboro, Cong. ch. and so.	17 60	52 23	
	404 94		
Legacies. — Middlebury, Buel Preston, add'l, by E. C. Severance, Ex'r,	343 82		
	748 76		
MASSACHUSETTS.			
Barnstable county.			
Yarmouth, 1st Cong. ch. and so.	50 00		
Berkshire county.			
Hinsdale, Cong. ch. and so.	54 40		
Mill River, Cong. ch. and so.	27 27		
Pittsfield, So. Cong. ch. and so.	68 93		
Sheffield, Cong. ch. and so.	11 00		
Southfield, Mrs. E. S. Canfield,	4 00		
Williamstown, Williams College, 410.35; A friend, 6,	416 35	—581 95	
Bristol County.			
Norton, Cong. ch. and so.	28 30		
Taunton, Union Cong. ch. and so.	16 80	—45 10	
Brookfield Association.			
Brookfield, Cong. ch. and so.	100 00		
Holland, Cong. ch. and so.	15 00	—115 00	
Essex county.			
Lawrence, So. Cong. ch. and so.	23 04		
Methuen, 1st Cong. ch. and so.	76 76		
Salem, Crombie-st. ch. and so.	109 24	—209 04	
Essex county, North.			
Ipswich, Limebrook Cong. ch.	10 40		
Newburyport, John W. Coffin,	25 00	—35 40	
Essex county, South.			
Danvers, Maple-st. ch.	140 42		
Salem, Tabernacle ch. and so.	128 23	—268 65	
Franklin co. Aux. Society. Albert M. Gleason, Tr.			
Greenfield, 2d Cong. ch. and so.	41 93		
Hawley, Cong. ch. and so.	6 75		
Miller's Falls, A friend,	3 00	—51 68	
Hampden county Aux. Soc. Charles Marsh, Tr.			
East Longmeadow, Cong. ch. and so.	1 00		
Longmeadow, Cong. ch. and so.	3 10		
Monson, Cong. ch. and so.	29 40		
Southwick, Mrs. C. N. Hitchcock,	1 00		
Westfield, 2d Cong. ch. and so.	20 67	—55 17	
Hampshire co. Aux. Society.			
Enfield Cong. ch. and so.	50 00		
Haydenville, Cong. ch. and so.	25 00	—75 00	
Middlesex county.			
Cambridgeport, Stearns Chapel, 25 each for Mr. Browne and Mr. Roberts,	50 00		
Everett, Cong. ch. and so.	7 60		
Framingham, Plymouth ch. and so.	100 00		
Lowell, Eliot ch. and so.	55 49		
Malden, Cong. ch. and so.	64 00		
Melrose, Cong. ch. and so.	148 83		
No. Chelmsford, 2d Cong. ch. and so.	47 50		
Sudbury, Union ch. and so.	27 57	—500 99	
Middlesex Union.			
Acton, W. Livermore,	25		
Leominster, Cong. ch. and so.	19 30	—19 55	
Norfolk county.			
Brookline, Harvard ch. and so.	223 69		
Holbrook, Winthrop ch. and so.	25 03		
Norwood, 1st Cong. ch. and so.	167 00		
Randolph, 1st Cong. ch., of which 98.63 m.c.	239 79		
South Weymouth, 2d Cong. ch.	23 00		
Wollaston, Cong. ch. and so.	18 00	—696 51	
Plymouth county.			
Bridgewater, A member of Cen. sq. ch.	25 00		
East Bridgewater, Union Cong. ch. and so.	10 25		
Hingham, —,	25 35	50	
Suffolk county.			
Boston, Union ch., 159.05; Shawmut ch., 50; Mt. Vernon ch., 35; Highland ch. (Roxbury), 10.16; Eliot ch. (Roxbury), for W. C. Africa, 6.72,			
Worcester county, North.			
Royalston, Cong. ch. and so.	10 50		
Winchendon, North ch. and so.	146 77	—157 27	
Worcester co. Central Ass'n. E. H. Sanford, Tr.			
Shrewsbury, Cong. ch. and so.	13 00		
Worcester, Union ch. and so.	134 80	—147 80	
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.			
Millbury, 1st Cong. ch. and so.	56 70		
Northbridge, Cong. ch. and so.	25 00		
Rockdale, Cong. ch. and so.	31 00	—112 70	
—, Friends, for furnace in Smyrna ch., collected by Miss A. M. Lord,	58 00		
Legacies. — Enfield, Henry Fobes, by W. B. Kimball, Ex'r, in part, 250 00			
Lowell, Nathaniel Bartlett, avails of 5 shares R.R. stock,	403 60		
Middleboro, Mrs. Miriam Wood, by Arad Bryant, Ex'r,	160 10		
Nahant, George Curtis, by Richard H. Dana, Trustee, add'l,	6,000 00	—6,813 70	
	3,476 24		
RHODE ISLAND.			
Central Falls, Cong. ch. and so.	58 11		
Pawtucket, Cong. ch. and so.	169 00		
Peace Dale, Cong. ch. and so.	95 27	—322 38	
CONNECTICUT.			
Fairfield county.			
Bridgeport, Park-st. Cong. ch., 48.79; 2d Cong. ch. and so., 10,	58 79		
Black Rock, Cong. ch. and so.	50 52		
Greenwich, 2d Cong. ch. and so.	35 26		
Stamford, 1st ch., P. H. Brown,	10 00		
Trumbull, Cong. ch. and so.	6 60	—161 17	
Hartford county. W. W. Jacobs, Tr.			
Berlin, Harriet N. Wilcox,	10 00		
Buckingham, Cong. ch. and so.	2 00		
Hartford, Park Cong. ch., 143.25;			
Asylum Hill ch., Rev. W. H. Moore, to const. Rev. A. P. MILLER, H. M., 50; Pearl-st. Cong. Sab. sch. for chapel at Guadalajara, 50,			
Kensington, Cong. Sab. sch., towards support of Mr. Spiridon in Marshas College,	243 25		
Poquonock, Cong. ch. and so.	50 00		
So. Glastonbury, Cong. ch. and Sab. sch.	35 35		
Litchfield county. G. M. Woodruff, Tr.			
Thomaston, Cong. ch. and so.	14 25		
Woodbury, 1st Cong. ch. and so.	14 30	—28 55	
Middlesex co. E. C. Hungerford, Tr.			
Durham, Cong. ch. and so.	13 18		
Higganum, Cong. ch. and so.	24 00		
Middletown, So. Cong. ch. and so.	47 13	—84 31	
New Haven co. F. T. Jarman, Ag't.			
East Haven, Cong. ch. and so.	19 76		
New Haven, Center ch., m. c.	4 24		
North Haven, E. Dickerman,	2 00	—26 00	

New London co.	L. A. Hyde and H. C. Learned, Trs.	
Greenville, Cong. ch. and so.	25 00	
Lisbon, Cong. ch. and so.	7 00	
New London, 1st Ch. of Christ, m. c., 27,30; A member of do. for chapel at Guadalajara, 10; A friend for do., 50,	87 30	
Norwich, Broadway ch. and so., 200; Park ch., 4,135,56; do. for repairs of native ch., Tarsus, 50,	4,385 56	
Old Lyme, 1st Cong. ch. and so.	25 00--4,529 86	
Tolland co.	E. C. Chapman, Tr.	
Talcottville, Cong. ch. and so.	290 53	
Windham county.		
Danielsonville, Westville Cong. ch.	31 44	
Voluntown and Sterling, Cong. ch. and so.	23 10	
Westford, Cong. ch. and so.	3 52--58 06	
—, A friend,	200 00	
		5,722 73

<i>Legacies.</i> —Hartford, Sarah A. Waters, by S. E. Baldwin,	100 00	
New Haven, Lyman Osborn, by H. A. Carrington, Ex'r,	1,000 00	
New Haven, Samuel Miller, by H. C. White, Ex'r, in part,	100 00	
North Stonington, Dudley R. Wheeler, by Jennie Wheeler, Ex'x,	2,000 00--3,200 00	
		8,922 73

NEW YORK.

Albany, 1st Cong. ch. and so., 70,35; do., m. c., 50,	120 35	
Brooklyn, Clinton-ave. ch., add'l, 25; do., Mrs. H. M. Remington, 200; G. H. Nichols, 200; W. H. Nichols, 200; Two friends, 20,	645 00	
Cortland, Cong. ch. and so.	22 00	
Eaton, Cong. ch. and so.	14 00	
Jamestown, 1st Cong. ch. and so.	8 45	
Keeserville, R. B. Tomlinson,	100 00	
Mt. Sinai, Cong. ch. and so., 5; do., m. c., 19,54,	24 54	
Newark Valley, Mrs. Sally Turner,	5 00	
New Rochelle, Eliza Moulton, for girl in Cesarea,	30 00	
New York, Madison-ave. Ref. ch., 800; Broadway Taber, Y. L. F. M. Soc., for scholarship at Aintab, 70; Pilgrim ch., 10; T. Eksergian, 2,	882 00	
Orient, Miss. Circle, for Samokov, 20	00	
Peekskill, Friends,	5 00	
Reed's Corners, Cong. ch. m. c.	5 75	
Rochester, Myron Adams,	10 00	
Sherburne, 1st Cong. ch., to const. Rev. W. H. KELLEY, H. M.	91 50	
Syracuse, Plymouth church,	22 00	
Walton, 1st Cong. ch. and so.	118 28	
Warsaw, Cong. ch. and so.	23 52	
Whitney's Point, S. Stiles,	1 00--2,148 39	

<i>Legacies.</i> —Bridgewater, Ilura Geer, add'l, by M. A. McKee, Ex'r,	5,000 00	
Homer, Elias Root, by V. T. Stone, Adm'r,	841 44	
Throop, William M. Gibson, by Jas. Seymour, Jr., Ex'r, in part, 4,000 00--9,841 44		
		11,989 83

PENNSYLVANIA.

Pottersville, Cong. ch.	5 92	
		NEW JERSEY.
Orange, Rev. H. M. Storrs, D.D.	5 00	
Plainfield, Cong. ch. m. c., 8,25; Mrs. Oren Johnson, 10,	18 25--23 25	

VIRGINIA.

Herndon, Mrs. Robinson, for China,	50	
		DISTRICT OF COLUMBIA.
Washington, 1st Cong. ch.	13 95	
		FLORIDA.
Daytona, 1st Cong. ch.	5 00	

NORTH CAROLINA.	
Wilmington, Cong. ch., for Mr. Ousley,	2 13
SOUTH CAROLINA.	
Cheraw, Part of the Tithe,	5 00
	TEXAS.
San Antonio, —,	3 00
	OHIO.
Chagrin Falls, A friend,	1 00
Cincinnati, Central Cong. ch.	247 34
Cleveland, 1st Cong. ch.	20 00
Hudson, Cong. ch.	17 50
Kelley's Island, Cong. ch.	14 59
Medina, Cong. ch.	107 05
Oberlin, 2d Cong. ch.	37 25
Painesville, A friend,	6 50
Toledo, Washington-st. ch.	9 35--460 58
	INDIANA.
Angola, Cong. ch.	5 00
ILLINOIS.	
Aurora, 1st Cong. ch.	70 03
Chicago, Kenwood Evang. ch., 431,93; New England ch., 54,63; Lincoln Park ch., 29,15; H. D. Bigelow, extra, to const. Mrs. C. E. BIGELOW, H. M., 100; T. M. Avery, extra, 100; A friend, extra, 25; A friend, 5,	
Hennepin, Cong. ch.	745 71
Joy Prairie, Cong. ch., to const. Mrs. Ida C. JOY, H. M.	5 00
Peoria, 1st Cong. ch. for Ragged school, Aintab, 5; Miss Fahrenstock, for Hospital, Aintab, 5,	91 39
Plainfield, Cong. ch.	10 00
Ridgeland, Cong. ch., 24,33; E. A. Cumming, extra, 25,	12 00
Rockford, Thomas D. Robertson,	49 33
Waverly, Cong. ch.	100 00
Wyanet, Cong. ch.	24 10
	20 00--1,127 56
MISSOURI.	
Kansas City, Matthias Marty,	40 00
Rich Hill, Methodist Sab. sch., J. G. Freeborn and Martha Freeborn, 5 each, for Shansi,	
St. Louis, 1st Cong. ch.	15 00
	91 66--146 66
MICHIGAN.	
Ann Arbor, 1st Cong. ch.	52 25
Detroit, Trumbull-ave. Cong. ch.	26 00
Kalamazoo, Cong. ch., 4,04; Mission ch., 45c.	
Tipton, Cong. ch., Woman's Mis. Soc.	4 49
	5 00--87 74
<i>Legacies.</i> —Detroit, Elizabeth Gibson, by Elisha A. Fraser, Adm'r, add'l,	
Detroit, Ellen Gibson, by Elisha A. Fraser, Adm'r, add'l,	1,500 00
Pontiac, Jackson Voorheis, by Rev. W. R. SEAVER, of which 50 to const. W. R. S., H. M.	100 00--3,100 00
	3,187 74
WISCONSIN.	
Clinton, Cong. ch.	54 88
La Crosse, 1st ch., Little Helpers, 15; Y. La. M. Soc., 15; T. B. Lawrence, 25; all for Dr. Thom's medical work, Mardin,	
Lake Geneva, Gurdon Montague,	55 00
Pleasant Prairie, G. H. Starr,	4 00
Racine, Mrs. Jane Parry,	15 00
—, A lady, for Mrs. Goodrich's work, China,	8 00
	50 00--186 88
IOWA.	
Algona, A. Zahltin,	15 00
Central City, La. Mis. Soc.	5 00
Chester Centre, Cong. ch., for Erzroom,	10 72
Clay, Cong. ch.	11 00
Eldora, 1st Cong. ch.	8 30
Kelley, Rev. and Mrs. S. A. Arnold,	5 00

Olds, Jason H. Martin,	5 00
Rockwell, Rev. & Mrs. Jas. Alderson,	5 00
Sawyer, Francis Sawyer,	20 00
Waverly, Cong. ch.	5 12
Wittemberg, Cong. ch.	7 00—97 14

Legacies. — Des Moines, Mrs. Harriet L. Rollins, by S. A. Merrill, add'l, 47 25
Iowa City, Andelica C. Rice, by J. M. Rice, Ex'r, 25 00—72 25
169 39

MINNESOTA.

Cottage Grove, Cong. ch.	4 13
Faribault, Cong. ch.	45 50
Glenwood, Cong. ch.	3 04
Marshall, Cong. ch.	13 00—65 67

KANSAS.

Council Grove, Cong. ch.	2 00
Diamond Springs, Cong. ch.	8 02
Palermo, Mrs. Maria Kappleye,	5 00—15 02

NEBRASKA.

Albion, Cong. ch.	8 20
Camp Creek, Cong. ch.	10 00
Edgar, S. F. Pomeroy,	10 00
York, 1st Cong. ch.	36 35—64 55

CALIFORNIA.

Fort Jones, I. Titcomb,	14 00
Los Angeles, 1st Cong. ch., Rev. Ed. Hildreth,	100 00
Riverside, C. W. Herron, for Japan,	15 00
San Diego, Cong. ch., thank-offering,	
D. W. P.	10 00
Westminster, Cong. ch.	6 50—145 50

OREGON.

Portland, 1st Cong. ch. La. Miss. Soc., 60; Helping Hands, 30, for Japan,	90 00
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WASHINGTON TERRITORY.

Starbuck, Mrs. P. A. McAboy,	3 00
Walla Walla, Cong. ch.	16 00—19 00

DAKOTA TERRITORY.

Buffalo Gap, Cong. ch.	9 60
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DOMINION OF CANADA.

FROM THE CANADA CONGREGATIONAL FOREIGN
MISSIONARY SOCIETY.

T. B. Macaulay, Montreal, *Treasurer.*

For outfit (250) and traveling expenses of Rev. Wilberforce Lee,	665 00
For building materials,	100 00—765 00

CHILDREN'S "MORNING STAR" MISSION.

NEW HAMPSHIRE. — Amherst, E. D. Boylston, for colporter, Micronesia,	100 00
MASSACHUSETTS. — Acton, Cong. Sab. sch., 4 18; Manchester, Y. P. S. C. E., for pupil, Ponape, 10; Newton Centre, A., towards Miss Little's salary, 10,	24 18
CONNECTICUT. — Glastonbury, Cong. ch. and so., 1 25; New Britain, Banyan Seeds of So. ch., 10,	11 25
NEW YORK. — Flushing, Cong. Sab. sch., 64 35; New York, Two small fishes, 10; Class in Bethany Sab. sch., 7 20; Owego, Cong. Sab. sch., 10,	91 55

FROM THE AMERICAN MISSIONARY ASSOCIATION.

By H. W. Hubbard, New York, *Treasurer.*

Income of "the Avery Fund," for missionary work in Africa, in part,

2,301 19

FOREIGN LANDS AND MISSIONARY STATIONS.

Sandwich Islands, Hilo, Mrs. R. H. Hitchcock,	5 00
Turkey, Talas, Rev. W. S. Dodd, for China,	4 40—9 40

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer.*

For several missions, in part,	8,504 26
For Rebecca H. Kurckjian, Constantinople Home,	10 00
For Eldem, Smyrna Girls' School,	30 00—8,544 26

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.*

2,500 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Perry, Cong. Sab. sch.	5 00
NEW HAMPSHIRE. — Rye, Cong. Sab. sch.	30 00
VERMONT. — Barnet, V. P. S. C. E.	1 00
MASSACHUSETTS. — Auburndale, Cong. Sab. sch., for work of Mrs. Gulick, 27 04; Boxboro, Y. P. S. C. E., 10; Florence, Y. La. Miss. Circle, 50; Ipswich, South Sab. sch., for scholar in Ceylon, 20; Lynn, Currier Y. P. S. C. E., 2 05; Norwood, 1st Cong. Sab. sch., 25; Shrewsbury, Lights on the Hill, for Meng Chang Soa, 50; Westfield, Mrs. J. A. B. Greenough, for Stavraki, 50; Wilmington, Snowbirds, for Edu. work Misses Leitch, 8 50,	242 59
NEW YORK. — Amsterdam, La. Mis. Asso. of Presb. ch., 85; Infant class of do., 15, both for mission school, Tung-cho = 100; Fairport, Cong. Sab. sch., 17 57,	117 57
PENNSYLVANIA. — Scranton, Band of Reapers, for two pupils in China,	15 00
NEW JERSEY. — South Orange, Montrose Sab. sch. class, for teacher in Egin, Turkey,	12 00
OHIO. — Cincinnati, Central Cong. Sab. sch., 19 13; Cleveland, Y. P. S. C. E. of 1st Cong. ch., 17 50,	36 63
ILLINOIS. — Chicago, Y. P. Mis. Soc. of U. P. ch., 35; Boys' Miss. Asso. of do., 15 10,	50 19
MICHIGAN. — Ashley, Cong. Sab. sch., for Madura, 2 11; Dundee, Cong. Sab. sch., 5; New Haven, Cong. Sab. sch., 5; Webster, S. S. Mis. Soc., 3 35,	15 46
IOWA. — Clay, Cong. Sab. sch., 3; Clear Lake, Cong. Sab. sch., 5,	8 00
NEBRASKA. — Crete, German Cong. Sab. sch.	2 19
INDIAN TERRITORY. — Vinita, Willing Hands, 3 00	3 00

538 63

ILLINOIS. — Chicago, 1st Cong. Sab. sch.	42 93
IOWA. — Duran, Stockholders,	4 50
CANADA. — Midland, The Cordenhead children,	1 00
SANDWICH ISLANDS. — Honolulu, Missionary Gleaners, for Mrs. Rand, 200; W. B. Missions, for salary of Miss Palmer for 1889, 300,	500 00

775 41

Donations received in June,

Legacies received in June,

32,443 37

23,371 21

55,814 58

Total from September 1, 1888, to June 30, 1889: Donations, \$303,658.50; Legacies, \$82,848.73=\$386,507.23.

FOR YOUNG PEOPLE.

A VILLAGE SCHOOL AND CHURCH IN INDIA.

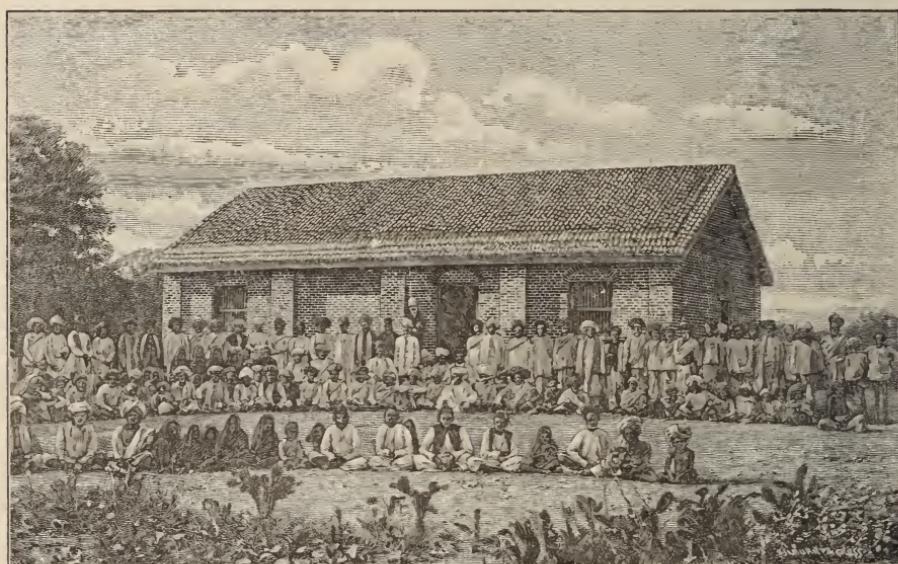
BY REV. ROBERT A. HUME, OF AHMEDNAGAR.

As the American Board is asking Sunday-schools and Societies of Christian Endeavor to assume the support of village schools in the Ahmednagar district at forty-six dollars a year, an account of one such school will interest many who are thinking of adopting these schools.

Hingangâw is a village of about a thousand inhabitants seven miles west of Ahmednagar. Only a few rods from it is another small village of less than two hundred inhabitants, called Hamidpur. In August, 1879, a school was opened in Hingangâw among the low class called Mahârs. The teacher's name was Nânâ. He worked faithfully till June, 1883, but saw no persons asking for baptism. In June, 1883, another teacher, named Tukaram, took the school, and has taught it till now. In 1883 four men were baptized. In 1884 four more were baptized. In 1885 more became Christians. As there was no church in that part of my field nearer than the church at Jâmbgâw, nearly eight miles away, these men became members of the Jâmbgâw church; and pretty regularly they attended church services at Jâmbgâw, having to walk eight miles there and eight miles back.

When I went to America, in 1885, these Christians wished to be organized into a separate church. They were told to wait till I returned from my furlough. In February, 1888, an independent church was organized at Hingangâw with fifteen male and four female members. At the same time they made arrangements with the pastor of the Jâmbgâw church to act as their pastor for the present. They pay him one third of his salary, that is, five rupees a month, worth about two dollars. He lives at Jâmbgâw, preaches there two Sabbaths, and every third Sabbath at Hingangâw, but visits the latter place often for pastoral work. As the new church had no suitable place for school or church services, they greatly wished one. Being poor they could not give much money. But every Christian man and woman promised four days' labor, and several Hindu neighbors promised labor also. Then the Sunday-school of the United Church in New Haven, Conn., promised and sent one hundred dollars for the new building. The Indian government wishes to encourage all non-governmental educational efforts. Therefore, as far as possible, it makes a grant of one half the cost of buildings that are to be used for schools. So half the cost of this building was secured from government. The building was dedicated on March 30. The English judge of Ahmednagar, who had given a hundred rupees for the building, came out and took part in the dedication service by making

some remarks. The total cost of the building, of which a cut engraved from a photograph is given on this page, was twelve hundred rupees, that is, about four hundred and fifty dollars. All the Christians who have been at home while the building was going up gave labor, almost every one giving four days' labor, as promised. Most of the Hindus kept their promise, so that twenty-five persons of Hingangâw helped to erect the building. Government gave the land and two hundred and twenty-five dollars. The United Church Sunday-school of New Haven gave one hundred dollars. A lady in Stratford, Conn., sent ten dollars. The English judge of Ahmednagar gave thirty-five dollars. The rest of the money was collected in India. Not a dollar came from the treasury of the American Board.



THE CHURCH AND SCHOOLHOUSE AT HINGANGAW.

The day following the dedication the Lord's Supper was observed in the new church. At that occasion one young man and one woman were received to church membership and five children were baptized. This Hingangâw church, with twenty-one members, is an active, promising organization, and it seems probable that it will soon influence a large part of the town and even some neighboring villages. It is the direct outgrowth of a village school.

Last year it cost forty-six dollars to maintain this Hingangâw school. It has nineteen pupils, five of whom are girls. Five boys from its upper class have been promoted to a higher school in Ahmednagar, and some of these will probably become teachers and preachers by-and-by. Though there are now nineteen pupils in the school, it is expected that children from higher castes in the town will be attracted by the new schoolhouse and that the numbers in the school will increase. Reading, writing, arithmetic, geography, grammar, history, the Bible, singing, cleanliness, order, and so on, are taught in the school.

The new church received at its dedication a table and a reading-desk, to serve as a pulpit, from a class of young women in the Young Women's Christian Association of New Haven, Conn., and a Bible and hymnbooks from Mrs. Ball, of the same city. The table and desk were made at Mr. Winsor's Industrial School in Sirur.

The building is made of good brick within and without, and is roofed with tiles. It consists of two parts: a room twenty feet by eighteen, to serve both as schoolhouse and as church, which will accommodate about eighty persons; and then, at the left in the picture, there are two rooms, each thirteen feet long, in which the teacher is to live.

Most of the children in the school are shown in the picture opposite, seated in the row in front. The pastor, Rev. Ramâji R. Chandkar, dressed in white with



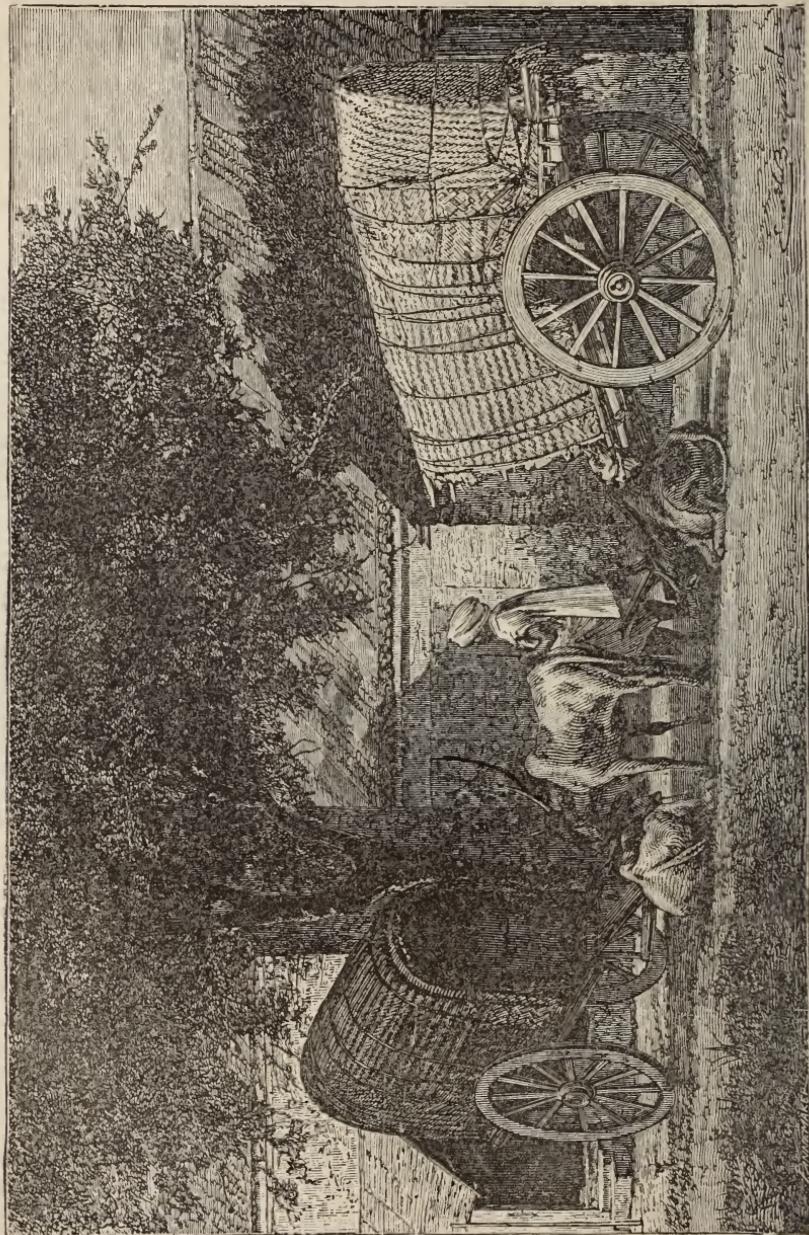
SCHOOLGIRLS OF INDIA.

a dark turban, is seated in a chair in the second row in front of the middle pillar. The teacher, Tukaramji, dressed in white with a white turban, stands up very straight at the pastor's right. [The person just behind Tukaramji, standing by the pillar, is the writer of this article, Rev. Mr. Hume.—ED.]

Most of those who stand or are seated from the right-hand window up to the left of the cut are Christians of Hingangâw or from other towns in my district. All from the right-hand window up to the right of the picture are Hindus. The short man in a black coat, at the right corner of the right window, is the Brahman town clerk. Near him stands the headman of the town. I told the people that we wished a photograph of those *who were to join the church by-and-by*, as well as of the present members.

This short statement gives a little of the outer history of the Hingangâw school and church. But it does not tell of many visits to the town by the missionary and his wife and sister and by other Christians, of the prayers and

hopes and trials of all the workers and of the members of the church. The Christians have had some severe persecutions. Nor can this statement tell what joy and satisfaction we all have had in the work.



THE "BANDY," OR BULLOCK-CART, OF INDIA.

In all village schools we do not see such good results so soon. But in two other villages in my district we hope ere long to see churches organized as the outgrowth of the schools.

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